

1508/659



ÆTERNÆ
MEMORIÆ.
Nam hic Jacent
Generis Humani Deliciae,
GULIELMUS
ET
MARIA.

Satis est Dixisse .
Abi Viator
Luge et Disce .

OPTIMIS PRINCIPIBUS
Ob Veram Christi Religionem Defensam
Et Libertatem Generis Humani Vindicatam
Tabulam Hanc Votivam
Posuit, Sacravit
ROBERTUS FLAMINIUS.



cf

A

Practical Discourse,
Occasioned by the DEATH of
King *WILLIAM*;
Wherein a
CHARACTER
Of HIM is given.

To which is Added,
A POETICAL ESSAY on His
MEMORY.

By *Robert Fleming*, V. D. M.

The Second Edition Corrected.

Jam. 4. 14. Ποία γὰρ ἡ ζωὴ ὑμῶν; αἱ τρεῖς γὰρ ἔστιν· ἡ πρὸς
ἀλλήλων φεινομένη, ἡ πρὸς τὰ ἅφανε ζουμένη.

Democ. Sent. in Opusc. Mythol. Pag. 632. Ὁ κόσμος σκηνή,
ὁ βίος πάρος ποτε; ἦλθε, ἵδε, ἀπῆλθε.

L O N D O N:

Printed for *Andrew Bell*, at the Bible and
Cross-Keys in *Cornhill*. 1703.

Nath. Robinson 5/2

The Design of the EMBLEM.

THE supposed Relation of King *William* to the *Inferior* and *Superior* World when he died, make up this Hieroglyphical Representation. The *Inferior* World is propos'd as all dark and sorrowful. A *Pyramidical Mausoleum* is seen erected below, the Top of which reacheth to the Clouds. This is divided into three Parts. The *Highest* represents, *First* the Sun, the Emblem of Eminent Princes; *Next* the initial Letters of *William* and *Mary*; *Thirdly* the Royal Standard, where the *English* and *Scots* Cross, commonly called *St. George's* and *St. Andrew's*, are mixed; and *Lastly* the King's Arms and Garter, with the peculiar Motto of his Family. The *Second* and *Third* Parts contain a *Monumental Inscription*, being a short Compend of the larger one, which is after the Poem. All this is seen by the faint Light of the Sun eclips'd above, upon the Right Hand. By which also the *Tower of London* and Part of the *City*, with Part of the River of *Thames* with some *Ships* upon it, is obscurely seen at the back of the *Pyramid*. On the dark side of which sits *Britannia* vail'd, weeping and wringing her Hands, lamenting the *Crown* fallen from her *Sovereign's* Head, and the *Scepter* from his Hand. On the other side lie the *Rose*, *Thistle*, and *Harp*, the Emblems of the three Kingdoms; with the *Lion* in the middle, howling out his Soul for Grief, emblematical also of the same Kingdoms, as well as of *Belgia*. But when we look above these lower things, we see the *Superior* World; where an *Angel* acting the part of *Fame*, is discernible leaning upon a *Cloud*, all luminous above, tho' dark below; winging upwards with a *Trumpet* in the *Right Hand*, sounding forth the *Text* and *Subject* insisted upon in this Book, with the Names of *William* and *Mary* cypher'd together; and carrying in the *Left Hand* the Images of the *King* and *Queen*. Above all, *Divine Light* is seen to break forth, which casts its Rays so, on the *Heavenly Clouds* on the other side, that the *Angels* peep forth to admire, and to celebrate their *Fame* and safe Arrival in *Heaven*.



(iii)

To his Grace
J A M E S

Duke of *Queensberry*, &c.

High Commissioner from his
Late Majesty, and now from
Her Present Majesty, to the
Parliament of *SCOTLAND*:

Principal Secretary of State, one of the
Commissioners of the Treasury, and one
of the Lords of her Majesty's most Ho-
nourable Privy Council for that King-
dom, and Knight of the most Noble
Order of the *GARTER*.

May it please your Grace,

I Could not be supposed so much as to
dispute under whose Patronage I was
to shelter my self and the following
Treatise, unless I had been thought capa-
ble of being unacquainted with your Grace's
Name and Character.

For to whom should I dedicate a Book of this kind, I mean such a *Williamite* one, if I may be allowed to speak still in our late Dialect, if not to your Grace? whose early imbarking on the Revolution Bottom, together with your known Zeal and Constancy to the Ends and Measures of his Late Majesty, and the great and eminent Share you had in his Favour, obliged me to believe that the Revival of the Memory of such a Prince could not but be acceptable to you.

In the Belief of which, I find my self further rivetted, from your Grace's Admirable Speech to the present Session of Parliament (inserted in the *London Gazette*, come out and brought to my hand this very day, while I am writing this) wherein among other Excellent Expressions (and indeed all are such) you are pleased to say a great Truth in Elegant Words, That *while Religion and Liberty are in any Value, King William's Memory must be in perpetual Honour.*

It pleased Divine Providence so to dispose of the Circumstances of things, that our Late Sovereign concluded his Life, while it was your turn of waiting in the Bed-chamber

The Dedication.

V

chamber, his Time of serving the World expiring just as yours did of serving him: which, tho' but a Circumstance, I could not but take notice of as a peculiar Congruity; for the minutest things of Providence are sometimes not the least Speaking.

But when I remembered the eminent Relation you had to our Late Glorious Monarch, when you represented him in the Station of High Commissioner to the last Session of Parliament, and consider'd that you bear the same Character now under his Excellent Successor; I could not but instantly conclude that the Patronage of the ensuing Thoughts did of right belong to none so much as to your Grace; and consequently that you would not refuse this Favour either to the Book or Author.

But that which did principally incite and encourage me to dedicate this small Piece to your Grace, was the Consideration of the eminent Services you have rendred your Country, and the Hope I have conceived from thence, as well as from your Publick-spiritedness this way, that it is your laudable Ambition to render your self still further Il-

lustrious in defending and propagating the true and valuable Interests of Religion and Human Society.

And as I am a plain Man and of no Party, unless that of the Liberty of Mankind, and the Reformed Religion, as now establish'd by Law, be reckon'd such, in opposition to oppressive Slavery and Popish Idolatry and other Errors; so I am bold to say that none can expect the Favour of God, a lasting Fame, or real Success, that shall attempt the Ruin or Detriment of either of these.

May God therefore direct, animate, and assist you, so to stand up in Defence of that Glorious Cause which is at once the Interest of God, the Government, and your Country; that no evil Designs against the same may succeed, but be timely detected and effectually prevented.

In doing this you may be assured both of the Prayers and Eulogies of all good Men. In which none shall be more cordial and constant, than

London, June 18.
A. D. 1702.

May it please your Grace,
Your Grace's most Humble, and
most Obedient Servant,

Robert Fleming.



To the Reader.

READER,

I Shall neither tire thee nor my self with any long Preface here; only allow me, if it were but for Customs sake, to speak a few Words to thee before thou pass the Threshold.

As for the Subject I treat of, the Occasion and Rise of my Thoughts, the Method I proceed in, and the Reasons of my publishing this Treatise, I have said something in the Work it self, and leave every Man to judge further as he pleaseth.

I shall therefore only say this of it farther here; That as it is designed to be a Practical Discourse (as the Title bears) in order to be useful to Mens best Interest; so it is the Sum of several Sermons, the first preached the Lord's-Day after the King's Decease; the last, the Lord's Day after his Funeral; and the rest on the intermediate Times of my usual turns of Preaching.

It is thy Duty to be candid: But if any Man act otherwise, I am not concerned. For I fear no Malice where Truth and a Good Conscience support me.

The thing, upon the account of which I expect to meet with most Reflections, is what I have said of our late Monarch. But seeing I have already had the Ap-

probation of such worthy Persons as knew the King as long and as intimately as any perhaps in the World, as to the Verity of all Matters of Fact refer'd to by me; I am very little solicitous what any Person shall object against what I have said on that Head, even tho' I should be found guilty of Mistakes as to some smaller Circumstances, which neither I nor any Man else can plead an Exemption from.

And if any shall quarrel with me for what I have cursorily suggested in behalf of the Liberty of Mankind; I shall not think it worth my while to take notice of them. For I do equally pity and despise those Enemies of Christianity and Humanity, who are fond of the worst Part of Popery; that is, Persecution. And surely both Reason and Religion oblige us to oppose Tyranny, under what Form soever it appear in the World.

The late Revolution, I believe, will not easily be forgotten in this Island. Nor can Men be supposed so base and ungrateful, as either to neglect to inform Posterity of the great Services of the Late King then, or the Eminent Part her Present Majesty and her most Illustrious Consort had in that happy Turn of Affairs; even tho' * her Letter to the then Queen and his to the King, so seasonable at that time, as well as noble in themselves, should be called in question by later Authors.

But were it possible, that the late happy Revolution should be so obliterated out of all Records, as to be unknown to Posterity; yet the Principle that gave Rise to it can never be forgotten, as long as there are Na-

* See the first Collection of Papers, printed A. D. 1688.

tions of intelligent Creatures in the World; seeing it is essentially interwoven with Human Nature it self.

And blessed be God, that her Majesty is such a Pattern to her Subjects in her Steadiness to the Revolution-Principle and Bottom. For which, to mention nothing more, we have the most ample and plain Declaration that can be desired, in her Letter to the Parliament of Scotland, dated from the Court at St. James's the 15th of May, 1702. and published in the Gazette this very Day, as I am writing this, being the 18th of June. Wherein, tho' the whole Letter be most admirable, yet I shall only take notice of that Paragraph, wherein her Majesty speaks most excellently thus; That as it pleased God to make the Late King the Great Instrument of delivering her People from Popery and Arbitrary Power, and of restoring to them their antient Rights and Privileges; so through the same Divine Grace, she assures us, that in the whole Course of her Reign, she will aim at nothing more than the preserving to them these Advantages, and contributing all that in her lies for their further Security in the Enjoyment of them. And what the antient Rights, Privileges and Advantages of that Nation are, which she speaks of, we may easily see, if we read the last Words of the immediately preceding Paragraph; wherein she says, That she is firmly resolv'd to maintain and protect them in the full Possession of their Religion, Laws and Liberties, and of the Presbyterian Government of the Church, as at present established.

I shall not therefore insist on this Subject here; especially seeing the Christian and Protestant Doctrine, as to this point, has been so fully cleared, and un-
answerably

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I shall not therefore insist on this Subject here; especially seeing the Christian and Protestant Doctrine, as to this point, has been so fully cleared, and un-
answerably

answerably proved of late, that I hope we shall never be troubled again with the noisie Nonsense of the Jus Divinum of Servile Obedience and Barbarous Oppression, tho' impiously christned by other Names. For if after this any remain among us, who are fond of conjuring up this airy Spectre and ridiculous Phantom, it were Charity to send them a while to Turkey, that they may know their Doctrine in its highest Elevation, from the Sultan and Musti, and their Mutes and Bow-strings. Or if the Journey be too long, they may only step over to France, and see what the State of Mortals is, in the most Christian Persecutor's Dominions, pursuant to the Resolutions of the Convocation or Assembly of the Reverend Idolatrous Clergy there, ever since the Year 1684.

However in order to the Cure of such Men, if it be practicable, it may not be amiss perhaps to tell them a Story. When the French King was resolved to set on foot the late barbarous Persecution against his Dissenting Subjects, there was one of his Great Men, that had the Courage and Honesty to give his Advice against it, tho' without Success. Which after an Apology for himself, that he was as zealous a Catholick as any Person whatsoever, and that what he had to suggest proceeded only from a true Zeal for his Master's Service; was to this effect. " That he was afraid
 " that the intended Persecution would not only reflect
 " upon the King's Honour, for whom the Huguenots
 " so early and universally appeared, but prove detri-
 " mental both to the Nation and Church. To the Na-
 " tion, because it must be supposed to force many Thou-
 " sands, if not Millions of useful Hands, from the Ser-
 " vice, Trade and Manufacturies of their Country. To
 " the

“ the Church, because it would render the Clergy idle,
 “ and make them proud, and consequently lay them ob-
 “ noxious to be both slighted and hated. What, said
 “ he, makes our Clergy so diligent and learned, and
 “ so exact in their Morals? Is it not the Huguenots,
 “ who are a check upon them, to keep them to their
 “ Duty in all these respects? Therefore, added he, if
 “ these Hereticks should come to be extirpated, our
 “ Clergy will degenerate so in all respects, that in all
 “ probability their Pride, Ignorance, and Profaness
 “ will lay a Foundation for a new Revolution, such
 “ as that was which Luther and Calvin had such a
 “ hand in; and perhaps a more universal and dange-
 “ rous one to the Catholick Interest. So spake that
 Great Statesman, for so he must needs have been;
 whose Name I have heard oftner than once, tho’ I can-
 not now call it to mind. But let this be what it will,
 nay let the Story it self pass for a Fable, if any will
 have it so, yet still the Sense is such, as it deserves to
 be more thought of and considered by Parties of all De-
 nominations, than I am afraid it is.

But I shall not trouble the Reader with any thing
 further on this Head. Only I must beg his Pardon, if
 I take the Liberty to mention something here by way of
 Self defence; which I hope will be look’d upon as Apolo-
 gy sufficient, tho’ otherwise it may seem altogether foreign
 to what I am treating of. But seeing the Gentleman
 with whom I have to do, has brought some things into
 his Preface that look as awkwardly there, as this can do
 here, I am even on this score excusable; especially seeing
 I have no other way to do my self Justice.

The Learned Mr. Nicolson, Arch-deacon of Car-
 lisle, has been pleased to insert a Passage relating to me,

*in a late Book intituled, The Scottish Historical Library, pag. 192. which I shall copy out here. " There
 " is a Manuscript Copy of Knox's History in the Li-
 " brary at Glasgow, which bears the following Title,
 " The History of the Reformation within the
 " Realm of Scotland, &c. This was lately presented
 " to the College by Mr. Robert Fleming, a late
 " Preacher at Rotterdam, now at London, Mr.
 " Knox's Great Grandchild; who having several of
 " his said Ancestor's Papers in his Hand, pretends to
 " assure them that this very Book was pen'd by the
 " Person whose Name it bears. For the better
 " Proof of this matter, he sends them the Preface
 " of another Book, written in the same Hand,
 " wherein are these Words, In Nomine Domini
 " nostri Jesu Christi, &c. Septembris 4°. Mr. Jo.
 " Knox August 18. An. 1581. There might in-
 " deed have been some Strength in this Evidence,
 " were we not assured that the famed Knox died in
 " 1572. So that nothing could be written by him
 " in 1581. There was one Mr. John Knox, who was
 " Moderator of the Synod of Merse in 1586. who per-
 " haps is Mr. Fleming's true Ancestor, as well as the
 " Transcriber of this Book, and might be one of the
 " Assistants in the revising of it.*

*So far runs our Author's Pen, in relation to me
 and the Manuscript. And now (without taking notice
 of any other thing, tho' there are not a few things
 wherein he might be taken to task, and I believe will be
 very soon) I must be allowed to tell my own Story. It
 is hardly worth the while to mention the Designation he
 gives me, as a Late Preacher at Rotterdam (and
 which he gives to Mr. Petrie likewise, p. 203. who
 was*

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was the worthy Pastor formerly of the same Church I was afterwards related to) only I may be allowed to say, that it savours of the Cant of some Men in disowning the Belgick Church, of which I was then a Member, from having Gospel Ministers among them; who must be Preachers, Lecturers, or Holders-forth only, if some Men may be believed; and all the Reformed abroad unchurched too, as wanting Ministers and consequently Sacraments. However I am not concerned what Name he gives me. Only seeing he knew I was at London, and was I suppose there himself; he might have thought it worth his while, for his own and Truth's sake, tho' not for mine, to have inquired what I wrote to Glasgow when I sent the Manuscript. For I am sure he never had this Account he has published from the Library-Keeper, my good Friend, Mr. Wodrow, seeing I have a Vindication of himself in this Particular under his own Hand. I am yet less concerned at his calling me the Great Grandchild of the Famous Mr. Knox, in one Sentence, and then supposing that I am descended from another Mr. Knox, a few Lines after. Only I tell him that he is equally mistaken in both. My Grandfather did indeed marry the Daughter of the first Mr. Knox, usually called the Reformer; but my Father was by a second Match.

But to come to the main of the Business, I am now to let him and the World know, what I wrote to the late Principal of Glasgow, when I sent him the Manuscript above-named. I confess I kept no Copy of my Letter to him; as not thinking, that ever I should be represented in so odd a manner as I now am, for sending him that small Present. And my worthy Friend Mr. Wodrow gives me small Hopes, that my

Original

Original Letter is ever like to be found. However I have not so lost the Remembrance of what I then wrote, but that I am still capable to recollect the Sense and Design of it, tho' not the Words. I told the Principal, my Good Friend Mr. Dunlope, " That my Grandfather Mr. James Fleming having married a Daughter of Mr. John Knox the Reformer, came to be possessed of some of his Manuscripts; and that especially by the means of Mr. John Knox the Younger, Minister of Melros in the Merse, a Relation of the former, tho' I knew not how near, who was my Grandfather's intimate Friend. I told him, that among other Papers, I found a Manuscript Copy of Mr. Knox's History, which I sent to the Library of Glasgow, that it might not be lost. That I sent along with it a loose Leaf, being the Title-Page of an imperfect Work, which seem'd to be written by the same Hand that the Manuscript History was (tho' I could not positively assert this). That if it was the same Hand that wrote both, it was a plain Evidence that the Author, at least the Writer of the History, was not the Reformer but the younger Mr. Knox; seeing the former died in the Year 1572. and the other was alive nine Years after; yea and much longer, as I could prove from an Original Letter (which I have still by me) written to him in the Year 1607. May the 3d, dated from White-Hall by King James's Order, and supersigned by his own Hand. Therefore to unriddle all that was dark in this matter, I told him, that I would help him with something Traditional this way. And then I let him know, that I had understood from my Father, that Mr. Knox the Reformer had begun a History of this
" kind,

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" kind, and left large Materials behind him for com-
" pleating it; and that the later Mr. Knox had per-
" fect'd the Work (pursuant to the Orders of the Ge-
" neral Assembly in the Year 1573. or 1574.) so far
" as it was to be found in this Manuscript. And
" that therefore upon a double account it might justly
" be intituled, The History of the Reformation,
" written by Mr. John Knox.

Now this being the Sum of what I wrote then, and seeing Mr. Nicolson grants that the Famous Mr. Knox wrote a History, tho' imperfect, by what he cites from Calderwood, pag. 191. I desire to know, how he comes to assure the World, That I had assured them, viz. those of the College of Glasgow, that the Manuscript was written by the Reformer? for this he must mean by what follows. And in the mean time I must ask him, upon what Authority he thought fit to paint me forth in such a Fools-coat, as he has done, pag. 193. Did he conclude from any thing I have formerly written, or from any Character he received of me, that I had taken the Doctor's Degree in the Society of Bedlam, so as not to be capable to know in what Year my supposed Great Grandfather died, when this was so * easie to be found out? Or that I was not able to fathom his mighty Demonstration, That
nothing

* I say so easie to be found out; seeing besides several Books I had by me, where upon the turning over of a few Leaves I could soon have found the Year when Mr. Knox died, if indeed I could have been ignorant of it so long; I had also Mr. Thomas Smeton's Latin History of the last Hours and Death of that Great Man (I say not *His*, as if he were the Author of it, but *His*, as the Publisher) which is annexed to his Answer to a Book of one Hamilton written against the Protestants.

nothing could be written by a Man in 1581. that died and was buried in 1572?

He must pardon me in being thus free with him; seeing I have more reason to write after this manner than he had to swell his Preface against Dr. Atterbury. For if he attack'd him, I am sure I never did. And therefore I cannot imagine what occasioned his falling so foul upon an obscure Person, that never designed to trouble him or any Man else; but has not yet learned the Doctrine of Passive-Obedience so, as to yield his Throat or Fame to be tamely cut by any.

Pardon me Reader, that I have detain'd thee so long, with what is so little edifying. For which my only Apology is, that I believe there is no Man that hath Brains or Spirit, but would have taken the same or like Course to vindicate himself, that I have done, from Misrepresentation: But now I have done. Pass forwards, and then I hope I shall be capable to entertain thee better.

This short History, together with the prefixed Answer to that Book, was printed at Edinburg, An 1579. And there the Author tells us not only the Year, but the Day and Hour of his Death, viz. that this fell out the 24th of November at Eleven a Clock at Night. The whole History deserves to be written in Letters of Gold. But I shall only give the Title here, which is this; *Eximii Viri Johannis Knoxii, Scotticane Ecclesie Instauratoris Fidelissimi, vera extrema vita & obitus Historia, a pio quodam & docto Viro descripta, qui ad extremum usque Spiritum egrotanti assedit.*



THE
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OF THIS
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THE
 BLESSEDNESS
 OF THOSE
 Who die in the Lord.

REVEL. XIV. 13.

*And I heard a Voice from Heaven,
 saying unto me, Write, Blessed are
 the Dead which die in the Lord,
 from henceforth; yea, saith the
 Spirit, that they may rest from their
 Labours, and their Works do follow
 them.*

THE Voice of God, my Friends,
 which we have so lately heard, in
 an awful Dispensation, has oc-
 casion'd my Thoughts to fix upon
 this TEXT, in order to take Sanctuary in
 this Ancient Heavenly Voice, from what
 B appears

The Blessedness of those

appears so frightful in this latter one. For he must needs be unaccountably deaf and stupid, who is not alarm'd with this loud Cry of Providence, in the suddain and surprizing Removal of our late Glorious Sovereign : At which even Nature it self seem'd to shiver and shake, in that Universal Groan, sent up by three Nations, and eccho'd back again from the rest of *Europe* ; whilst pale *Fame* was winging heavily from Pole to Pole, telling the Melancholy News in every Place.

And how dismal an Alarm had this been to all the Thinking and Virtuous Part of Mankind ! Had not *Fame* immediately subjoin'd, almost in the same Breath, that *William* the Great, *William* the Good, liv'd still ! not only in her endless Annals of things past, but in an excellent Successor, whose Zeal for the Protestant Religion was as eminent, as her other admirable Virtues.

But tho' God raise up a Royal and Virtuous *Deborah*, and with her a Magnanimous *Barak*, to deliver these Nations and the Protestant Interest Abroad, from a *Gallick Jabin* and his insulting *Sisera's* ; Yet it cannot be look'd upon, either as undutiful to our good Queen, or unseasonable as to our present State and Condition , if we weep a while over the Ashes of a deceas'd *Joshua* , by whom God was pleased to give us the quiet Possession of our Dear-bought Privileges, Holy Religion and Valuable Liberty ; especially



tially if our Thoughts be such, as may contribute any way to promote the common Good of Men

With this Design, I purpose, by the Divine Assistance, to discourse to you from this Text. And the rather, because a Publick Loss, such as that of a good Prince must ever be supposed to be, calls for an Universal Mourning, and consequently Contemplation of Mortality and another World: Especially now, when this Duty is rendered, in a manner necessary, by the Command of our Queen and Superiors, in the Universal Mourning we and the whole Nation are oblig'd to put on, as the last Tribute to be paid to the Memory of our late Monarch. And, if the Death of a private Friend be look'd upon, as a Providential Call to think of Death and Eternity: How much more ought the Decease of a King, and such a one, oblige us to mind this Duty in a serious and solemn Manner?

But in discharging this Debt, I must tell you, that I look upon it to be no part of my Province, to meddle with Politicks: Which I readily and chearfully leave to them, who are most capable to manage Publick Affairs; and whom God has, in his good Providence, plac'd over us in lawful Authority, for this very End.

Theological Considerations ought only to be handled in, and heard from the Pulpit.

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And to these I shall intirely confine my self, tho' with some sober Reflections on the Occasion. Unto which therefore I beg your serious, patient and candid Attention for some time: Tho' with no design to tire you out, far less to impose upon you; but, if possible to edifie and better your Souls, as to both Thought and Practice.

In the middle of the Hurries, Vicissitudes and Sorrows of Time, and the Bustle and Noise the Living do make, it may be justly look'd upon as one of the most profitable Exercises of Thought, to walk, as it were, out of this present Life, and the Circle of Mundan Affairs, in order to take a serious View of Death and the State of Men beyond it. For, as this is the end of all the Race of Men; so the Living are bound, both in Duty and Interest, to lay it to Heart, so as all the Days of their appointed time to wait until this their great Change come.

I hope therefore it may be no unuseful Attempt, to turn my own, and, if possible I can, the Thoughts of others also, from present to future Objects; from the poor Attempts and Designs of Mortals here below, to the consideration of an eternal State, into which all of us are insensibly sliding.

And for this end, I have made choice of this Portion of Scripture: Than which I
know

know none more Instructive, Emphatical and Affecting, in all the Sacred Dispensatory; especially to afflicted Christians, who find no rest for their Feet in the Things of Sense.

Death, in it self, is most frightful and ghastly to all Men, naturally considered; and nothing we usually desire to think on less, or expect with more Horror. Therefore the Philosophers have been at a great deal of Pains, to furnish us with the Considerations, which Reason can be supposed to afford, to render it easie for us to encounter this King of Terrors. But alas! all their Reasonings fall vastly short of a true and solid Basis and Foundation of Peace and Comfort in that Hour. For what avails it, to tell us, that this is the common Lot of Man? As if to die in a general Massacre were a real Satisfaction, merely because we are not murdered alone. Or, what Pleasure can it give us, to be told, that Death will free us from all the Troubles of Time? when we are uncertain, as to the Place and State, to which it carries our Souls; whether it be that of true Joy and Bliss, or of greater Misery and Trouble. Alas! such Reasonings as these can never fence off the uneasie Thoughts, which Men are apt to entertain, upon the near Approaches of this grim Adversary.

Therefore we must bring our Arguments and Weapons, in this Warfare, from another

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ther Magazine. It is from Scriptural Truths and Promises, that we must furnish ourselves to fight with and overcome this last and most dreadful Enemy. And for this end, lo! here a Salve, which, if rightly apply'd, will enable us to remain invulnerable under the fiercest Shocks and sharpest Blows of this mighty Tyrant; and can even take away the Sting of Death, and break the Dominion of the Grave.

This blessed and beloved Apostle *John*, understanding, by Revelation from his great Master, what terrible Calamities, Persecutions, Massacres, and various sorts of Martyrdoms, the Saints were to meet with, under the Tyranny of the Papacy in the latter Times; is Divinely directed, to insert this sweet Parenthesis or Digression, in order to strengthen and incourage them to encounter Death, tho' appearing in all its most terrible Shapes: For which purpose he presents us here with a most rich and restorative Cordial against this Evil; a Cordial, not brought from poor Heathenish Reasoning, but from Infallible and Divine Revelation; as being sent immediately from Heaven, prepared by the skilful Hands of our blessed and glorified Physician and Redeemer, to be applied to us by the great Comforter, even the Holy Spirit.

Indeed this whole Book is a Revelation of our Lord Jesus Christ from Heaven. The
very

very Title and Inscription of it shews us this. For it is called, *The Revelation of Je-* Rev. 1. 1.
sus Christ, which God gave unto him, and which he sent and signified by his Angel unto his Servant John. But in this our Text Christ makes no use of an Angel, but speaks immediately to *John* himself, as we shall quickly see.

Now Christ had told his Disciples, while he was yet with them in the World, *That* John 14. 2, 3.
in his Father's House there were many Mansions, and that he went before them, to prepare a Place for his Children, that where he was they might at length come to be also. And lo! here he speaks again from Heaven, to the same purpose, to assure us that he had not forgot his Promise, but was, and ever would be, as good as his Word; letting us thus know, that the Mansions he had spoken of, were now fully prepared and furnished for the reception of the Souls of the Righteous; and that therefore they should be certainly blessed, who should live so as to die in the Lord. And to this Truth the *Holy Spirit* beareth Witness, and saith, *Yea and Amen*, it is true, indubitably and infallibly true; adding an Account of that, wherein the Blessedness of such Persons shall consist, *viz. That they shall rest from their Labours, and that their Works shall follow them.*

I come therefore now to the immediate and distinct Consideration of this memora-

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ble Text ; wherein we have these four Things to discourse of, as the Parts or Branches, into which it is naturally to be divided, *viz.*

First, The Preface or Introduction. And I heard a Voice from Heaven, saying unto me, Write.

Secondly, The Position or Assertion, or the Truth asserted and delivered by this Voice to John, Blessed are the Dead that die in the Lord, from henceforth

Thirdly, The Attestation or Confirmation of the Position, Yea, saith the Spirit.

Fourthly, The Exposition or Explication of the same Position ; giving an Account, by way of Comment, wherein this Blessedness of the dead Saints shall consist, in these Words, That they may rest from their Labours, and their Works do follow them.

These are the Parts of our Text, as they lie before us, in their natural Order, each of which will afford Light unto the other : Of which therefore we shall now accordingly Discourse.

The

The First P A R T.

Containing the Preface or Introduction, in these Words, *And I heard a Voice from Heaven, saying unto me, Write.*

THE Blessedness of the Saints at and after Death, being the Matter and Subject spoken of here; it is ushered in with this remarkable Preface: Which serves to give us an Account of the Nature and Importance of this Truth: And that in three Respects, *viz. as it is a Heavenly and Divine Truth, a certain and undoubted One, and such as is Enduring and Perpetual*

And, I. We are taught, by this Preface, to consider *the Doctrine of the Blessedness of the Saints departed, as a Divine and Heavenly Truth.* For, it is by a Voice from Heaven; from God and our Lord Jesus Christ, that this Verity is conveyed to Men.

Lo! here then what may ravish our Souls, and what calls for our most serious Meditations. For lo! here is a Voice from the most excellent Glory. A Voice from the Throne of God and of the Lamb. A Voice which Angels eccho to, and no doubt the glorified Souls of the Saints above, in a peculiar manner, and with the most chearful and fervent Acclamations, as
find-

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finding the Truth of it in their own happy Experience. And surely then the Saints on Earth, ought to join in their Hearts and Voices also, with such glorious Company, and cry out with loud *Hosanna's* and *Haleluja's*, *Amen, Amen, Amen*; So be it, O Lord.

When the glad Tidings of the Birth of a Saviour were proclaimed from Heaven, we
 Luke 2. 13. are told, *That immediately there was with the Angel, a multitude of the heavenly Host, praising God, and saying, Glory to God in the Highest, and on Earth Peace, good Will towards Men*; or, as the Words may be both rendered and understood, *Glory to God in the Highest, and on Earth, Peace to Men of Up-rightness, or good Will.*

And can we doubt, but this Proclamation from Heaven, of the consummate Blessedness of the Saints at Death, (which was the main end, as to us, of his Incarnation, Death and Ascension) was proclaimed also with the loud and triumphant Praises and Songs of glorified Angels and Saints? May we not imagine them to sing, on this occasion, that new and glorious Song, which we have mentioned elsewhere in this Book, *Worthy is the Lamb that was slain, to receive*
 Rev. 5. 9, *Power, and Riches, and Wisdom, and Strength,*
 12, 13. *and Honour, and Glory, and Blessing: For thou*
 comp. *wast slain, and hast redeemed us to God by thy*
 with Ch. 1. *Blood, out of every Kindred and Tongue, and*
 5. & 7. *People,*
 10, 12.

People and Nation. Blessing, Honour, Glory and Power, be to him that sitteth upon the Throne, and to the Lamb for ever and ever; who hath washed us from our Sins in his own Blood, and made us unto our God Kings and Priests, &c.

Lo! here then we have Heaven opened to us for our Comfort, and God and Christ proclaiming from thence the glad News of a future Glory, appropriated to the Saints, after their Troubles of Life are come to an end. It was from Heaven that Christ came down to save us; and it is from thence, that John 14.3. he will come again to receive us to himself. 'Tis from thence, that the first Fruits of this Blessedness were and are still dispensed to Sojourners here below: And it is to the same Place, that the Fulness of it is reserved; to be then enjoyed by us, when we shall come to be ever with the Lord.

II. This Preface assures us also, *That this is an undoubted and certain Truth.* And indeed this follows necessarily from the former: For if it be Divine, it must also be a Thing, that we can have no reason to question or doubt; and this is what I mean by the certainty of this Truth.

Now this excellent Apostle is careful to relate what he himself heard. He speaks not of a thing, that he had at second or third Hand. He was himself assured of the Truth of what he relates, and he is careful to

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to let us know that he was himself an Ear-witness of it, that we might be satisfied ourselves also. It was his manner to do so in things of Weight and Moment. Therefore, in the beginning of his Gospel, he says, *That Christ the Λόγος or Word was made Flesh, and that he himself, as well as others, did behold his Glory and Excellency.* And in the close of the same Book, we find this Attestation added, no doubt from the Ministers of *Asia*, though probably with his Consent. *We know that his (i. e. John's) Testimony is true.* And thus also his first Epistle begins, *That which was from the beginning, which we have heard, which we have seen with our Eyes, which we have looked upon, and our Hands have handled of the Word of Life, declare we unto you, &c.*

John 1. 14.

John 21.

24.

1 John 1.

1. 3.

But, though the certainty of the speaking of this do lean principally on *John's* Testimony; yet the certainty of the Truth it self, which is spoken, rests ultimately, and therefore principally upon the Verity of him whom *John* heard declaring the following Sentence. It is sure therefore, because God himself affirms this, Jesus Christ himself being the immediate Speaker, as appears plainly from the following Verse; where *John* tells us, that upon hearing this Voice, *He looked, and behold, a white Cloud, and upon the Cloud sat one like unto the Son of Man, having on his Head a golden Crown, &c.*

John

John modestly says, that *the Person speaking was like unto the Son of Man*, i. e. like Christ: For by this Name he designed himself, while he conversed with Men here on Earth. For no doubt his Glory and Splendor was such, that tho' *John* knew it was he, he thought fit to speak after this manner only; leaving us to understand the rest, from the Crown with which he was adorned, and especially the bright Cloud, upon which he sat as a Throne: The white or bright Cloud being the constant Appendicle of the special Appearance of the *Shechinah*. Thus Christ appeared to *John* in the same manner, as when he ascended to Heaven upon a Cloud, Acts 1. 9. excepting that he has here the Additional, of a golden Crown upon his Head and a sharp Sickle in his Hand.

But, besides that these are the Words of Christ, we shall have occasion to observe afterwards, that the Holy Spirit concerns himself peculiarly, in ascertaining this Truth to *John*, and consequently to us. In the mean time, let us observe,

III. That this is a perpetual and enduring Truth, design'd for universal Benefit to the Saints. And therefore *John* has a special Command to write it, that it may be inserted in the Scripture Canon, and kept upon Record in the Church of God for ever.

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It hath pleased God and our blessed Lord, for our Security and Comfort, to commit his whole Will to writing ; so far as he hath thought fit to reveal it to us, who are Minors only while we continue in this World. For the Divine Oracles *are written for our Admonition, and for our Learning, that we thro*
 1 COR. 10. *Patience and Comfort of the Scriptures might*
 11. &
 Rom. 15. 4. *have hope.*

But there are some things revealed and inserted in the Sacred Canon, for higher and more universal Ends than others ; as we are sure the four-fold History of our Saviour is, in a peculiar manner, above what the History of *Ruth* or that of *Esther* is. And we find the Divine Wisdom specially concerned, as it were, to have some things inserted above others ; as is plain from several Instances in this very Book. Thus *John* is commanded, not only to write this Sentence, but some others. E. G. He is com-
 Rev. 19. 9. *manded to write ; that they are blessed, who are called to the Marriage Supper of the Lamb,*
 with this further additional Remark, *and he said unto me, these are the true Sayings of*
 Rev. 21. 5. *God. And so also, in another place ; Behold I make all new : And he said unto me, Write, these Words are true and faithful.* Whereas, when the seven Thunders had uttered their Voices, and *John* was about to write what they had said, he is commanded to forbear, in these Words, *Seal up those things which*
 Rev. 10. 4. *the*

the seven Thunders have uttered, and write them not. So that hence we see, how much we are concerned to believe and improve this Truth, both in relation to our selves and our Friends that die in the Lord. And indeed, if we had not this Hope and Assurance, as to a future glorious Immortality, we should be most miserable Creatures; even more miserable than the Beasts that perish.

Now, since Writing doth specially concern the Generations to come, seeing we can only thus speak to them: Therefore our Lord's Command here, for committing this Sentence to Writing, seems chiefly to be designed for those who were to live in after-times, especially those whose Lot it was to be in the World during *Antichrist's* Reign and Rage, as appears sufficiently from the Context; especially if we consider *Verse 9.* and compare it with *Verse 12.* But of this we shall speak more afterwards.

However, this we may take notice of, by the way; that we have such a special end specified, for the registering a particular Truth, (as this here seems to be designed for) even in the *Old Testament*, *Psalms 102. 18.* *This shall be written for the Generation to come, &c.* This; what! even the Truth asserted immediately before, *Verse 14, 16, 17. viz.* *That when the Lord should build up Zion, he would appear in his Glory, and would then regard the Prayer of the Destitute, who had taken*
Pleasure

The Blessedness of those

Pleasure in the Dust of Zion, &c. So, in like manner, we are to understand the design of our Text here, *Write, blessed are the Dead, that die in the Lord, &c.* As if it had been said, “ There is a sad and dismal
 “ time coming, when the generality of
 “ those that are called Christians shall sub-
 “ mit themselves to the Errors, Idolatry,
 “ and barbarous Practices of the Papal An-
 “ tichrist, and reckon they do God most ac-
 “ ceptable Service, when they are guilty of
 “ murdering the Saints. But, write thou,
 “ that it may remain upon Record, for the
 “ comfort of good Men, in those evil Times;
 “ that there is a Reward laid up for them
 “ after Death, that will fully make amends
 “ for all their Sorrows and Sufferings in
 “ time.

And this Account, of the meaning of the Words, may perhaps be sufficient to answer a Doubt that may arise in our Minds; *viz.* Why Christ and the Spirit are at such pains here, to assure us of a future Blessedness after Death, as if this Truth had never been revealed before. For hence it appears, that the Concern is not so much to assure us of this Truth in the general, as particularly to encourage those that were to suffer under the Papacy. So, that we may justly look upon this Expression as Prophetical, as well as other Things in this Book. And if we consider it,

it, under this Aspect, it may be look'd upon as an Assurance given us, that God will never desert sincere and true Christians, in the darkest and worst of Times, but direct them so, that they shall attain to true Satisfaction under their Sufferings, from the Prospect and View of the future World of Light and Love, they are to enter upon and be possessed of at last. Though we must not restrict the words wholly to this Sense; as we shall afterwards have reason to see.

The Second P A R T.

Wherein the Position or Assertion, or the Truth that is asserted and delivered, is considered; as included in these Words, *Blessed are the Dead that die in the Lord, from henceforth.*

HAVING seen the Preface, we may well expect some very considerable Thing to follow. What! a Voice from Heaven! an articulate Voice from Christ himself, from the most excellent Glory! What does it say? what does it inform us of? Why, my Friends, it assures all of us, that we shall be happy, for ever happy, if we live and die in the Lord. And is it not concerning, confirming and comfortable to us, who are
C here

The Blessedness of those

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here in a sinful and miserable World, to hear the same Truth from Christ out of Heaven, which he gave us assurance of while he was yet in the Earth, in a state of Humiliation.

Here then we see, that the same Christ, who suffered for us on the Cross, is now in Heaven at his Father's Right Hand; that all Power is given unto him there over Angels and here over Men, and consequently over the Infernal Spirits too. The *Keys* of Hades or the State and Place of separate Souls, and of the entry into the same by Death, are now in his Hands. And therefore he is able to save to the uttermost, them that come to God through him, seeing he ever lives to make intercession for us: Assuring us, that because he lives we shall live also.

Rev. 1. 18.
Heb. 7. 25.
John 14. 19.

What ravishing Pleasure may this then afford us, who are to live here only for a short time, and that wholly uncertain as to us; to the Saints I say, who have their short Life and Time here filled up, for the most part, with nothing else but Sorrows and Labours; being oftentimes exposed to Persecution also, and cut off too frequently in a cruel manner by bloody and wicked Men. And, whereas we have all reason to believe, that our immortal Souls shall not perish with the Body, but do subsist for ever somewhere: What can we imagine more satisfactory and pleasant, than to know where

where our Spirits shall be and live after Death, how it shall go with them there, and what their Company, Work, and Enjoyments shall be for ever.

Now here we have a Resolution of this grand Query, by Christ himself, from the Throne of his Glory; that those that live and die in him shall assuredly be blessed for ever, and that they shall enter into his Rest, and be for ever with the Lord.

But that I may consider this Assertion more particularly: There are *three Things* to be enquired into; *viz.* the Condition of the Saints at Death, in the general, which is here denominated *Blessedness*; the Persons to whom this Blessedness is appropriated; and the Epocha or Date of Time, to which the Voice specially applies this Truth, when it adds *from henceforth*.

I. We have here a State or Condition hinted as belonging to some Persons; and this is called *Blessedness*, and they denominated Blessed who partake of it.

Now Blessedness denotes the absence or removal of all Evil, and the presence and enjoyment of all Good. This is the general and abstract Notion of perfect Bliss. So that the fewer Evils we feel or fear, and the more good Things we enjoy or hope for, the nearer we are to this happy State, which is denoted by our being said to be freed from all Evil, and possessed of all Good: Then,

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and not till then, can we be said to be truly Blessed. And therefore it is easie to conclude, that we can never arrive to compleat Happiness below. For, as the very formality and essence of the Curse pronounced upon Man, after the fall, stood in the withdrawing of Good and the Presence of Evil: So it is impossible for us to be, in a proper Sense, happy, until both Sin and Misery be wholly and for ever banished from us.

But we must remember, that when we speak here of a perfect Blessedness appropriated to Saints in Heaven, we must not be understood to mean the word *Perfection* in the highest elevation of the Word. For Blessedness thus is only applicable to God and Christ, as well as infinite Power, Wisdom and Goodness, Immutability and Eternity. The most glorious Spirits in Heaven, tho' perfectly freed from moral Evil, are not infinitely happy: For the notion of Creatures, as denoting both Limitation and Dependence, assures us of the contrary. So that, when Blessedness is promised to them that die in the Lord, we must understand this only by it; that they shall be freed from all those things that sullied and debased their Natures here, or rendered their Lives miserable to them; and that they shall enter into a State, wherein their Natures shall be refined and elevated, above what we can now conceive; and rendered capable

capable of Service and Enjoyments, which we are no way fit for, in this imperfect Condition.

This is that, which all Men desire and seek after, one way or another. But, alas! the dismal Effects of Sin are visible in nothing more, than in this; that Men differ so enormously even in the notion of Happiness. It is hardly credible, that the wise Heathen Philosophers should have disagreed so much in the notion of a *Summum Bonum*, a chief good, as we find they did, from the Account their best Authors give of this Matter. But we shall cease to wonder at this, if we do but seriously consider, how little Christians seem to be satisfied about it; if we may be allowed to make any Judgment of their Sentiments from their Practice. However, as we are sure that Life and Immortality are set in a clear Light in the Gospel: So we are not more certain of any thing, than we are of this, that true Felicity doth only stand in the Vision and Fruition of God, in and thro' Christ.

But how strange is it, to see Blessedness and Death coupled together in our Text, to see Death made a Blessing, which was the Fruit of Sin and Rebellion against God, as being a great part of the Curse pronounced against Apostate Man. Here therefore we may read *Samson's* Riddle truly expounded. For *Meat comes out of this Devourer,*

C 3 and

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and Sweetness out of this Strong, but now slain and conquered Enemy. Whence it doth plainly appear, that Death is abolished to the Saints, as to its first Relation to Men. So that good Men do no more now die in Adam, (as others do) but in Christ.

Now, II. We have an Account here of the Persons, who are said to be blessed in the other World, *viz. The Dead who die in the Lord.*

Blessedness commenceth here in Grace, as to the beginnings of it : But it is not consummated until we get into another World. And this Consummation of Felicity relates Ecclef. 7. 1. either *to the Soul only*, and so is to be reckoned from *the day of ones Death*, which therefore is preferable to *the day of our Birth* : Or, *to the whole Man* ; in which Sense it commenceth from the Resurrection of the Body, at the last Day or Period of the World's Duration. So, that what way soever we date the Rise of this, we may plainly see, that it is the Reverse and Counter-Part of that wherein worldly Men place their Happiness. For whereas their Comforts are confined to Time, and consequently end with their present Life : The Felicity of good Men, upon the contrary, tho' it be sown here, yet doth not grow up to full Maturity, to be reap'd by them, until the Shadows of this dark Evening flee away, and their Souls get into the happy Mansions of the Paradise above.

So

So that this Happiness is not the Privilege of all those that die. No, alas ! but of very few of them, comparatively considered. For we see this is appropriated to a peculiar and select Company of Men. Therefore the Qualification is added here, as Characteristical of them, *who die in the Lord*. Where it will be necessary to enquire, to whom this belongs ; or, who they are that die in the Lord.

And here I find some Commentators of Opinion, that *to die in the Lord*, is to be understood in a Figurative and Spiritual Sense, as denoting the Mortification of the Lusts of the Flesh and Corruption of the World : So *Arethas* and one or two more. And we readily grant that Mortification is frequently spoken of, under the Notion of Death. For, in this Sense, we must understand the Apostle, when, speaking of himself, he says, *that he was crucified with Christ* : And so also, when, speaking of the Saints in his time, he tells them, *that they were dead*, i. e. to Sin and Vanity ; and elsewhere, *that they were buried with Christ, by Baptism into his Death, and that their Old-Man was crucified with him*. Nay, we do likewise readily grant this ; that none, but those, that are thus dead to Sin by a true Mortification, can ever attain to die in the Lord and be blessed after time. But then we must add, That it is unanswerably plain

Gal. 2. 20.
Col. 3. 3.
Rom. 6.
4, 6.

C 4 from

from the Context, that it is not of a Figurative Death, that Christ speaks here directly, but of that which usually and properly goes under that Name. And therefore, with the generality of Interpreters, we shall explain it in this plain and literal Sense.

But here again we find the best Interpreters exceedingly divided. For some confine the Sense to those that suffer in a violent manner for Christ : Whereas others see no Reason for limiting the Meaning this way. And of their Opinion I readily profess myself to be. But those, that are for confining the Sense to the Martyrs, say, that the Preposition *ἐν* must intimate the Cause or Occasion of their Death and Sufferings, and so ought to have been rendred *for* ; as *Paul* writes himself *δέσμιος ἐν κυρίῳ*, *the Prisoner for the Lord*.

We readily confess, that the Martyrs may be peculiarly design'd here : But seeing it is the Cause, not the Sufferings that gives any one this Denomination, and since we are certain that the future Blessedness is not so appropriated to suffering Christians, but that all others that live and die Religiously shall share in it ; we can see no reason, for confining this Encouragement to the former only. For, 1. Tho' this Preposition may sometimes admit of this Sense, yet we do all know that this is not the only Acceptation of it. 2. They that waste out their
Strength

Strength and Spirit for Christ in active Labours, and endeavour still more and more, in Obedience to his Command, to love and serve God with all their Heart, Soul and Might, may be as truly said to die for the Lord, as those that suffer publicly for his Cause; and had they been cull'd out to bear publick witness to the Truth this way, would have done it as readily and chearfully. Who can believe, that Christ designed to exclude his beloved Servant *John*, from a share in this comfortable Promise; as he must be, if the Words are to be restricted to dying by way of Execution: For we all know, from Ecclesiastick History, that he died in his Bed, in a good old Age, and was not beheaded for the Testimony of Jesus, as some of the Apostles were, nor put to any other violent death, as the rest of the Apostles and many of the Primitive Christians, both before and after him. 3. Tho' we are obliged to believe that all those that did suffer and die for Christ and his Cause, did truly die for him also, so as to get into the better World: Yet in the Theory of the Thing it self, we cannot be absolutely certain, that all that die Martyrs for him and his Cause, are Sincere, Upright and Religious in what they do. For we know not how far natural Courage may carry out a proud and vain-glorious Man, this way, for the sake of Ostentation and Fame. Therefore the Apostle

1Cor. 13. 2. *postle says ; tho' I give my Body to be burned ; and want Charity or Love, it profiteth me nothing.* For, tho' this saying be Hypothetical ; yet it doth plainly suppose, that such a thing as this is possible, and consequently that there is no absolute and necessary Connection between suffering for Christ, and a true Union between Him and the Person that did suffer. So, that if this were the only Sense of the Position in our Text, which they confine it to, it would look too like a Falshood, in the very Notion of it. And therefore we must conclude, that it is neither the only, nor indeed the principal Sense of these Words : Seeing unless those that die for the Lord, by publick Suffering, die also in him as Christians, they have no just Foundation of being entitled to the future Blessedness.

And therefore, after all this, I hope it does now clearly appear, That these words, *in the Lord*, do principally denote a Holy, Pious and Religious Dying ; according to the most usual and obvious acceptation of the *Preposition*, when it is joyned with *the Lord* : As it is used in almost innumerable Places of Scripture, tho' to denote other Truths. For thus we must understand the Particle in those Places, where we read of *Believing in the Lord, Trusting in the Lord, Hoping in the Lord, Walking in the Lord, &c.* And Expressions of this sort are so common

common and known, that it would be look'd upon as needless Labour to cite them.

I shall therefore only consider the Import of this Phrase in our Text, a little further. And seeing we have already found out the true meaning of it in the General; I shall only take notice here, that *dying in the Lord*, in its Proper and Literal Acceptation, as it is taken for a true Christian Dissolution by Death, may be considered two ways.

1. For a Man's dying in the true Faith of Jesus, as united thus to him, and as having a saving Interest in him, thro' Regeneration and the effectual Operation of the Holy Spirit upon his Soul; whether he die in his Bed, or upon the Scaffold, in Peace or in Battle, Honourably or Ignominiously, as to the external manner of his Death.

Death when he comes to do his Office, he leaves those in Christ to enjoy him, whom he finds to be in him. So that, according as Men live Christless, or Faithfully as his Servants and Children, their State for Eternity comes to be fixed.

Now Christ died for us, *that whether we wake or sleep, we should live together with Him*, as the Apostle's Expression is. Where we may take notice of a Twofold Particle, *ἀμα σὺν αὐτῷ*, *together with Him*: Which is a hint, that insinuates the Firmness, Indissolubleness and Intimateness of our Union with Christ, both in Life and Death.

And

¹ Theff.
5. 10.

And surely then they are exceedingly happy
 1 Theff. 4. that thus die in the Lord. For, if we believe
 14. that Jesus died, and rose again, even so also
 them that sleep in Jesus will God bring with
 him.

But, 2. To die in Jesus, does not only
 denote, to die reconciled to him, but may
 also import, by way of Eminency, to die in
 a likeness of his Death, or in a Conformity
 to the manner of it. I mean not, as to the
 Speciality and Circumstances of his Death,
 as he was the Redeemer; but, as to the
 Frame of Soul and Composure of Mind, in
 which he was so eminently conspicuous,
 when he breathed out his Righteous Soul
 into the Hands of his Father.

I know it would be a vain Attempt to
 imitate Christ even in this to Perfection.
 But tho' we cannot equal this glorious and
 inimitable Original, yet it is our Duty and
 Interest to copy as exactly after it, as we
 possibly can; that as we are said to be one
 1 Cor. 6. 17. Spirit with our Lord, in living, we may die in the
 like Spiritual Frame and Composure he did.

And this the Apostle seems not obscurely
 to intimate; when after he had exhorted,
 that we should study, that the same Mind be
 Phil. 2. 5. in us, which was in Christ, as to Obedience
 to God's Will, Holiness and Humility of
 Life, he comes immediately to subjoin the
 v. 6. Instance of his Death. By which Connection
 no doubt he teacheth us, that (besides other
 Confide-

Considerations) we should endeavour to imitate Christ, as to the Frame and Composure he was in, when he was called to suffer publicly for us. For, as we are then said to live in Christ, when we live as he did, *and walk also as he walked*: So we may justly be said to abide in him at Death, and to die in him, when we leave the World, in that Holy Frame of Soul, forgiving our Enemies, praying for all and being an Example to all, wherein our blessed Master left it. And this has been granted to many of the eminent Servants of our Lord, to go out of this World, as if they were entring upon a Triumph over Sin, Satan and the World: As no doubt they were, in a Spiritual Sense. But to proceed, we have here.

III. To consider, what the *Epocha* is, or special Designation of Time, which this Truth doth peculiarly refer unto; when those that die in the Lord are said to be Blessed, *from henceforth*.

I know, there is no small Controversie about the word ἀπάρτι, which we render *from henceforth*; whether it should be referred to this Clause of the Text, or the following. And I find, that all the ancient Versions, the *Syriac*, *Arabick*, *Ethiopick* and vulgar *Latin*, seem to favour the latter Connexion. But then, the best Copies of the Greek seem to run the other way. In this strait, therefore we are forced to consider,

der what reason will dictate, as most agreeable to the design of the place, in congruity with the general Consent and Design of Scripture.

And here then, I must say, that this word cannot properly be joined with the following Clause, as if it did denote any Epocha of the Spirits witness. For, seeing the Holy Spirit had long before, and most frequently, born witness to this very Truth, *That the Righteous should be happy after Death*: It cannot be look'd upon to be Truth or Sense, to refer the word, to the following part of the Verse. But, if it be referred to the next Clause so only, as to denote the Spirits marking out the Period of Time, that the Voice here points at; we shall not think it worth the while to dispute the Point with any Person. For, in this Case, however the words may be joined; the Sense and Scope of the whole will oblige us, to construe of the meaning of this Clause according to the Punctuation of our Version, which we follow here.

But, tho' I am satisfied, that thus we are to join this word with the preceding Position: Yet, we are not freed from all Difficulty, even by this Construction. For, what! may we be ready to say, can be the meaning of this ἀπ' αὐτῶν, *from henceforth*? Have not the Saints, *who died in the Lord*, been blessed in the former Ages of the World?

World ? What need then here of so solemn a Declaration and Publication of this from Heaven ?

Unto this Question, It might perhaps be thought enough to say, with some Expofitors, that, tho' this Truth be fufficiently in- finuated and intimated before, both in the *Old* and *New Testament*, yet the renewed and folemn Publication of it, efpecially in a dark and afflictive Time, fuch as this refers to, (as we fhall afterwards fee) cannot juftly be cenfured as unreafonable or un- ufeul.

But I muft deal ingenuoufly here, in de- claring, That this Answer does rather look like a Shift, than a Satisfactory Reafon. And therefore I am very apt to think, that this word muft be defigned by Chrift, to inti- mate to us the immediate Happinefs of the Souls of the Righteous, upon the Diffoluti- on of the Body. And, if this be the mean- ing, it muft needs be look'd upon, as very ufeul to our Faith, and encouraging to our Hope. For tho' I am fully fatisfied that the Holy Scripture, efpecially the *New Testa- ment*, doth fufficiently affure us, not only of an Eternal Happinefs after the Day of Judgment, as to both Soul and Body, when reunited in the Refurrection ; but alfo of a previous Happinefs, which the feparate Soul enters into at Death ; Yet I muft own, that this laft is more deduced from Scriptu-
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ral Insinuations, by way of just consequence, than any where plainly asserted. And therefore it cannot be amiss, to give us a positive Declaration of this Truth in express Words, as I take these to be. Nor can we consequently think, that it was below our Saviour, considering his Relation to the Church and the Design of this Book, as the last of Canonical Scripture; if we do suppose it to be his special Aim in these words, to satisfy us in this Particular, by a Voice from Heaven, and such a one, as the Holy Spirit shall give his special Assent and Suffrage unto.

And it appears very reasonable and plain to me, that this is one principal thing, whatever else be imported here, which we are given to understand, by this Expression; *viz.* That those who die in the Lord, are not only to be made Blessed after the Resurrection, but are to be so, as to their Souls, immediately after Death. For it would be an odd sort of Declaration, if this only were the meaning of the words; "Blessed are the
 " Dead that die in the Lord, from hence-
 " forth; that is, when they shall be raised to
 " Life some thousands or hundreds of Years
 " hence. Whereas the words do naturally seem to bear this Sense with them. "Blessed
 " are the Dead that die in the Lord, *from*
 " *henceforth*: Yea, saith the Spirit; even from
 " henceforth, from the Moment of their Dis-
 " solution, from the time they cease to live
 " here

“ here and are reckoned to belong to the
“ state of the Dead : For from henceforth
“ they rest from their Labours, and their
“ Works follow them.

It is not my Business here, to insist upon the Subject of the Blessedness of righteous Souls immediately at Death. I shall only hint two Things, as equally plain and certain to me, from Scripture, in relation to this Subject. The 1st is, That the Immortality of the Souls of Men, and especially of the Righteous, has been ever look'd upon as one of the main Foundations of all Natural Religion. And I might shew that this was the received and fixed Opinion of almost all the Pagans in all Ages and Nations. And that it was also believed by the ancient *Jews*, I suppose there is no need to prove ; Seeing we find that the *Sadducees* are taken notice of, both in the Gospels and in *Josephus*, as a Sect that had departed from the received Notions of the Jewish Church, in denying the Existence of separate Souls and all other Spirits, excepting God only. But then 2dly. We must remember, that we owe it to Christ and his Gospel, that we have any clear Notion of the future State : For it is he that has brought Life and Immortality to Light now, by his new Revelation.

And, if it be asked here, What Light Christ has superadded to the old ; I answer,

D

that

that there are three Things considerable here, in which we are obliged to him, more than to any Revelation before. The 1st is, that he has assured us of the Immortality of the Soul, whereas it seem'd to be only an Opinion before, that Men had fallen in with, from probable Reasonings: For we find not, in all the *Old Testament*, any exprefs Revelation of this from God. Whereas Christ has established this Point, beyond all Contradiction, when he tells us, that tho' Men kill our Bodies, yet it is not in their Power to kill the Soul, and that there is no other death of the Soul; than that of Punishment in Hell, or in *Gehenna*; for there God can destroy the Soul, in a way congruous to its Nature, as well as he can destroy the Body in the mean time, by consuming it in the Grave. This is certainly the Sense of our Lord's Words, when he says, *Fear not them who can kill the Body, but are not able to kill the Soul: but rather fear him, who is able to destroy both Soul and Body in Hell.* This is such a plain and cogent Proof, that I find a Gentleman, who * argues all he can against the Immortality of the Soul, can find no way to evade its Force, but by alledging, *First*, That so much cannot be inferred from Luke who has the Passage thus; *Be not afraid of them that kill the Body, and after that have no more that they can do; But fear him, who after he hath killed, hath Power to cast into Hell: And then*

Matth.
10. 28.

* See Observ. on.
Mr. Wadsworth's
of the Soul's
Immortality. Pag.
78, &c.
Luke 12. 4.

then by falling foul on honest *Matthew*, as one that mistook Christ's Sense, and only told his own in this and several other Particulars. But we may well distrust the Cause when Men are reduced to such Shifts in defending it. 2. Our Saviour has brought in a great deal of Light, as to the State of future Immortality; by assuring us, that the Souls of Men are not only Immortal, but that they are immediately after Death carried into a State either of Happiness or Misery; So as not only barely to live, but to live as Rational Beings, sensible of their State and the Circumstances thereof. This is plainly the Design of the Parable or History of the rich Man and *Lazarus*. For what has been acted over and over again, may be justly called a History, tho' here represented in the Example of one sensual Man's going down to Hell, and a Holy, tho' Poor, Man's going into the Place appointed for the Reception of Holy Souls. But, seeing we are most immediately concerned here for the immediate Blessedness of the Saints after Death, we may consider that eminent Passage in *Luke*, where we are told of the Conversion Luke 23 of the Thief upon the Cross, and Christ's Assurance given him, *that he should go in with him that very night into Paradise*. Which gravels the above mentioned * Gentleman so much, that as before he had quarrelled *Mat-* Ibid. Page 100, &c. *them* and highly commended *Luke* above him,

him, as an exact Author, now he sees fit to fall out with him too, when he does not serve his turn, and sticks not to say that he was mistaken and tells a false Story. And therefore I shall trouble my self no more with him or his Reasonings, who will not so much as believe the Matters of Fact, related in the Gospels, unless they speak what suits his vitiated Palate. However, *I hope we have not thus learned Christ.* Good Steven could say from this Principle, when a dying, *Lord Jesus receive my Spirit*, after the Example of his blessed Master, who breathed out his pure Soul thus, *Father, into*
 2 Cor. 12. *thy Hands I commend my Spirit.* Holy Paul
 2:3. had such a Vision of the happy State of the Souls of just Men made perfect in Paradise, into which they go at Death, that he knew not whether it was a Vision only, or whether his Soul was not separated from his Body, as one of them for a time. However the very Supposition of this, as to himself, shews us what his Principle was in this matter. But he is more express, and explicit elsewhere, when he tells us, that *he had*
 Phil. 1:23. *an ardent desire to be with Christ, which was far better in it self than to live here.* And sure they must look upon this wise and good Man, to be either mad or wicked, or allow us to look upon them as one or other of these; who tell us that Paul's desire, was only to lie rotting in the Grave both as to
 Soul

Soul and Body, without any Capacity of knowing and enjoying God, or of being any way serviceable to the Church; and that he preferred this State of Stones and Dirt, before all these Advantages; and upon this very Account ennobles this unthinking and unactive state of Corruption in the Grave, with the Celestial Title of *being with Christ*, and assures us, that he look'd upon this as far better than all his successful Labours and Service in promoting the Glory of God, and the good of Men. Whereas he himself assures us, that he did so much delight in his Work, that *he did even Glory and take Pleasure in the very Infir-* 2 Cor. 12. 9, 10. *mities of this present Life, such as Reproaches, Necessities, Persecutions, and Distresses, for Christ's sake; that the Glory and Power of Christ might this way appear the more illustriously, as being set off the more conspicuously by reason of his Weaknesses. And so far was he and the first Christians from being desirous of dying, only for dyings sake, merely to get free of trouble here, that he expressly tells us the contrary. We groan, in-* 2 Cor. 5. 1, 2, 3, 4. *deed, says he, to be out of this mortal Tabernacle of the Body; but not out of any fond desire to be unclothed this way, but upon the contrary, that we may be cloathed with our heavenly House, that Mortality may be swallowed up of Life. But, tho' nothing is more certain, than that the Souls of good Men do imme-*
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diately go into an happy State at Death; yet our blessed Lord hath 3dly given us this further view of the future World; that he has reserved the highest degrees of Bliss and Glory, to the Period that commenceth from the Resurrection of the Body. And this is so plain from the whole Tenure of the *New Testament*, especially such places as speak most expresly and clearly of the last and great Judgment; that it is needless to insist upon it now. However, that I may not seem barely to assert this, let our Saviour's Words be considered, where speaking of the Day of Judgment and End of the World, he says; *That the Son of Man will come in the Glory of his Father, with the Holy Angels, and that then he will render to every one according to his Works, i. e. fully and compleatly.* And in this Dialect doth this Book also speak; *the time is come that the Dead should be raised up, and that thou shouldest give reward unto thy Servants the Prophets, and to the Saints.* For it is then, that the Children of God do expect, not only *the Adoption of the Sons of God, even the Redemption of their Bodies*; but also the *blessed Hope or hoped for Blessedness, and consummate Grace, in a state of Perfection, which shall be given them at the Revelation of our Lord Jesus Christ.*

But now, tho' I have enlarged so much upon this Sense of the word ἀπαρτι, because the Subject it self is so very considerable

Matth.
16. 27.

Rev. 11. 18.

Rom. 8. 23.

Tit. 2. 14.

comp. with

1 Pet. 2. 13.

nable, abstracting from our Text, and without disputing further, whether this be the main design of it: Yet I must confess that there seems to be something further pointed at in this Expression. For the consideration of the Context obligeth me to think, that our Saviour speaks these Words, with a special Reference to some certain Age or Period of the Church, as described in this Chapter. And therefore we must be at some further pains, to find this out; which we can only do, by making an Inquiry into the meaning and design of the Context, as far as may be proper to reach this End.

Now, in order to understand the Context, I desire the following short Series of Things may be considered. The six Trumpets having now sounded, which contain the Account of *Antichrist's* Rise and Increase, as we see *Chap. 8* and *9*. And the seventh Trumpet having begun to sound also, *Chap. 11. Verse 15*. which was to destroy *Antichrist* gradually; as being inclusive of the seven Vials of God's Wrath, to be poured out upon that Enemy, and of which we have an Account in *Chap. 16*. It doth hence appear, that this *14th Chapter* and the *15th*, do contain what is design'd as preliminary to the understanding of the Vials, as giving us an Account, though in a different manner, of what was to be executed gradually under these.

The Blessedness of those

Therefore we are given to understand in this Chapter, what the state of the Church of God would be ; both before, in after the Reformation, which began near two Ages ago. Of this I had occasion formerly to give my Thoughts unto the World. And I am still of the same mind I was then of. For instead of being shaken by any Objections made against my Scheme, I have been more and more confirmed in it. But nothing has more satisfied me as to what I then laid down, as to the grand Apocalyptical *Æra* I fix upon, and the Period of the 1260 Prophetical Years, according to my Computation of them ; than that Book, which was lately published expressly against me on that Head, by one of the most learned Men of our Age, as to Apocalyptical Matters, who has spent so much Time and Pains in this Study and written so many Books on this Subject. But, that I might not interrupt the Thred of our present Discourse, I have thought fit to cast into a * Marginal Note (without any Reflection

* The Reverend Mr. *Beverly*, having been pleased not only to write expressly against my *Apocalyptical Discourse*, (tho' he was not in the least named by me therein) but expressed his expectation of an Answer from me ; I shall take this Opportunity to say something to him : Which otherwise I would not have thought worth the while ; seeing what I had set down formerly, was rather by way of a rational Conjecture, than Assertion. I was amazed to find this Title prefixed to Mr. *Beverly's* Book. *The Grand Apocalyptick Question, When the Reign of Antichristianism or the Papacy*

fection upon that learned and good Man)
 what I think will be found sufficient to vindicate my Notion and refute his Pamphlet, so far as it relates to my Scheme, or seems to contain any Arguments against it. But to return,

I shall

Papacy began ? And, consequently, when it shall end ? In the Assertion of the Epoch or Beginning at A. D. 437, and the Period or End at 1697. humbly debated with Mr. Fleming, &c.
 What, thought I, is not 1697 past four Years ago ? And is Mr. Beverly to prove that Popery shall fall then ? Yet this must be his Design, seeing my Discourse, which he pretends to Answer, came not out sooner than 1701. And I find this Book is printed the same Year. This made me look into the Book it self, to find what Riddle he was proposing to the World : And there I found him taking a great deal of Pains, to prove from *Schematical Arguments*, as he calls them, that his old Scheme is still true and unanswerable ; tho' he begs leave at the same time to be allowed *three Years and an half*, as a *Summary Recollection*, as he speaks. But then in searching to see what he would say of Matter of Fact, since 1697, I found him wholly silent, till the very end of his Book : Where he says, *that there is one Objection behind, not only formidable, but by him unanswerable*, viz. That the Papacy did not fall in *Ans.* 1697, nor since, according to his Hope and Prayer. Well ! thought I, if it be unanswerable, why are you not convinced ? And why all this stir about your old Scheme ? But turning the Page, I find him speak to this purpose. To this (*viz. unanswerable Objection*) I can only say, Lord, thou shalt Answer for me, &c. And then he subjoins, that 1697. was still remarkable for the *Reswick Peace*, which, together with the *Turkish Peace*, and the Death of the late King of *Spain*, he looks upon to be the forerunner of the Fall of the Pope. Now, let the World judge, what hopeful Beginnings these are of the downfall of Popery. I could not but pity the good Gentleman, that he could find no better shifts than these. Well, thought I, let me leave his Schematick Arguments, if this be the strength of them : And let me see, if he has said any thing, to invalidate my Reasons, in what I have proposed upon this Subject. But, upon the narrowest search, I found

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I shall not grudge a little Time and Pains, in order to give you a distinct Idea of the Series of this Chapter, so far as may be sufficient to bring in Light to our Text, especially this Part of it; even though I seem to

found nothing material this way. But that which look'd most like Reasoning, is what he says, to disprove my Notion, that the *Ostrogothick* Kingdom was the seventh Kingdom or Form of Government, whose Character was, That it was to continue a short time only, Rev. 17. 10. Whereas he appeals to the Reader, whether it be not more likely to be the Christian Empire, until the Fall of *Augustus*, Page 29, &c. For which he produceth two Considerations, by way of Argument. The first is, That the seventh King is called ὁ ἄλλος, which he renders the another; i. e. says he, the same in sense, with ἄλλοτερος, the Alien, or the Foreigner. The second is, That this Government must continue only a short time. Now I am as willing, as he, to appeal to all Men; if even these two things do not corroborate my Notion of this Head of the Beast. For as to the first, his Criticism is not amiss to my purpose. For it is very remarkable, that the Head, which is the seventh in order, is not said to be of the Seven, (which is the Character of the last Head, which is really the seventh, tho' the eighth in order;) because the Gothick Kingdom in *Italy*, tho' the seventh Head or Government of *Rome*, was not the seventh Roman Head: Seeing it did not spring or arise out of *Rome*, or *Italy*, or the Roman People, but was a Foreign Power, that invaded *Italy* and erected a Supreme Government there by Conquest. Whereas the Papal Head springing up, from the Bowels of the Roman People, tho' the eighth Form of Government that had been in *Italy*, was yet only the seventh Roman Head. And as to the Second Thing he proposes, viz. The short continuance of the Seventh Kingdom; I am sure it answers exactly to the *Ostro Goths* being in *Italy*, as I have elsewhere prov'd; whereas it cannot, in any propriety of Speech, agree to the duration of the Christian Empire, which lasted long. And why one Branch and Period of that Empire can be called the Seventh Head, or the Empire it self, I am at a loss to know. And now, I shall trouble Mr. Beverly no further

to be in a manner repeating what I formerly publish'd to this purpose, in the *Discourse concerning the Rise and Fall of the Papacy*; which is the *First* of the *Four Discourses* of my † late Book.

† See
Page 98.

Now, in order to this, I desire you to observe, that this Chapter is the Counter-Part of the preceding For whereas the 13th contains an Account of the Rise, Reign and

further: Only I would willingly ask him one Question, Why he took no Notice at all of what I had said, as to the reducing of *Julian* Years to *Prophetical* ones? When he might easily have seen, that this alone did destroy his whole Scheme. For granting him, that we are to date the Rise of the Papacy from *An. 437*, and that therefore the Period of the 1260 Years, if *Julian* or ordinary ones, would lead us down to 1697; yet if those Years be to be reduced to *Prophetical* ones, which are 18 Years short of the former; he will find that the 1260 Years are expired long ago, and ended in the Year 1679. And seeing, it is since that Time that he has published so many Books and Pamphlets on this Subject, all sounding forth 1697, as the great Year of the Destruction of *Rome*; I would humbly advise him, now at length, to think of fixing another Epocha. And in the mean time, I desire it of him, as a Favour, to canvass what I have said as to the Reduction of *Julian* Years to *Prophetical*. For, if that will not hold, I shall readily yield the Cause to him: But if he find what I say on that Head to be unanswerable, then I hope he will yield, not to me, but to Truth. And in the mean time I can assure him, that had I been to have drawn a Scheme from Hope or Desire, I should have fallen in with such a one as his, before any other. But, seeing I was to draw mine from Scripture only, I was oblig'd to follow the Thread given there; tho' I should have been as glad as he, or any Man else, if I could have found any ground there to believe, that this present Generation was to be so happy as to see the Destruction of the Anti-Christian State.

Reader

and Power of the Papal Beast or Anti-Christian Church: This Chapter, on the contrary, gives us an Account of the true Christian Church, in and after that Time, with relation to the beginning and the following Steps of the Fall of that terrible and long-liv'd Adversary. Of which take this short Account at this time.

The *First* Thing contained in this Chapter, is the Description that is given of the Followers of Christ, who adhered to him, during the long and dismal Period of Antichrist's Reign and Fury. They are said to be an hundred and forty and four thousand, in allusion to the sealed Ones of the Tribes of the first Christian Church, mentioned and reckoned up, *Chap. 7.* that as such a vast

 Reader, be pleased to take Notice, That, after I had written what is above in this Marginal Note, but before its going to the Press, I had the News of Mr. Beverly's Death. This, at first, made me think of blotting it out; until at length I was inclin'd to let it pass, moved by this Consideration; That it might be, perhaps, of some use, as a Warning to others, not to be so positive in such Matters, as he had been. For tho' he was both a learned and good Man, yet it is plain from his Writings, that he was under some Degree of Delusion in this Particular. But I shall be so far from instancing, in particular Passages of this kind, that I do readily declare, that I could heartily wish they were all of them expunged out of his Books. But, since this cannot be effected now, and seeing he is not the only good and learned Man, that has been guilty of Dogmaticalness in such Matters, let all Men, for the future, learn hence to be cautious and modest, in Things so dark and mysterious, as those of Scripture-Prophecy are, especially that Part of the Apocalypse, which is yet unfulfilled.

number

number were found faithful to God, under the Seals; *i. e.* during the Rage and Violence they met with under *Rome* Heathen; it might be seen, that God had reserved to himself the like number, during the Reign and Cruelties of *Rome* Papal. Now the latter ones, are said to have their Father's Name written in their Foreheads; to shew their contrariety to them who were mark'd there with the Beasts Mark; and therefore they are described as Holy, Pure and Chast Virgins, who kept close to Christ's Institutions, to the best of their Light, in spite of all temptation and opposition. So that it is plain, that the first five Verses of this Chapter do represent the serious and holy Christians, that opposed the Innovations and Incroachments, that the Papal Party made, both in the Doctrines of Christianity, and in the Worship and Service of God. So that the Persons here described lived between the Year 758 and 1517, according to my Scheme of Times; of which number the ancient *Piedmontois*, with the *Albigenses*, *Waldenses*, *Picard's*, *Wickliffit's* and *Hussit's* or *Bohemian Taborites*, must be supposed to make up the greatest part, especially for about three Centuries, *viz.* From about the Year 1160 to about the Year 1460, and afterwards till near the end of that Age.

The 2^d Thing contained in this Chapter is the account we have of the remarkable and eminent

The Blessedness of those

eminent Revival of the Church, and its Testimony against the Romish Apostacy, represented by three Angels, which seem plainly to denote three eminent Periods of Time, containing so many new Reformations or Degrees of it, and consequently so many Steps of Antichrist's Ruine. The first Angel has a Commission to preach the Gospel purely, clearly and universally to all Nations. And during this Period I humbly suppose we now are, because the Gospel is yet running its Circuit, and has not gone thro' even all the Nations of *Europe*. I therefore conjecture with some just ground of Probability, to say no more, that this Period contains the time of the pouring out of the *Four first Vials*: Which according to any Calculation, in the Book I have already referr'd to, reacheth down from the appearance of *Zuinglius* and *Luther*, in the Year 1517 to the Year 1794. The Second Angel therefore, which follows, v. 8. and proclaims the Fall of *Babylon*, i. e. of *Rome* Papal, brings in a new Period; which must be look'd upon to be Synchronical with the fifth Vial, which is to be poured out upon the Seat of the Beast. And this as I conjecture will begin about the Year 1794 and expire about 1848. And as for the Third Angel, I do suppose that his giving Men warning not to join with the Beast, and his denouncing severe Judgments against them that should be found to do

do so, *ver.* 10, &c. must relate to the last part of the time of the Sixth Vial; when the unclean Spirits are represented as going forth, to insinuate into the Nations, in order to ingage them to make War against the Saints, according to what we read, *Gh.* 16. *v.* 13, 14, 15, 16. So that the Concern of good Men in that Period (which I conjecture will be between 1848 and 2000, especially after 1900) must be supposed, to be fore-armed themselves, and to forewarn others, to be upon their guard against that last and greatest Attack; for it is certain that the *ultimus conatus Antichristi*, which will be also the most formidable for the time, will fall out under the Sixth Vial, especially towards its running out. Now after all these,

We have here in the *Third Place*, an Emblematical or Typical Account of the full and compleat Deliverance of the Church, and of the Destruction of her bloody persecuting Popish Enemies: Which is held forth in a twofold Type. The first of which is that of an Harvest, mentioned *verse* 14, 15, 16. which seems directly to relate to Christ's gathering in his Church to the happy state of the Millennium; which follows immediately upon the pouring out of the Seventh Vial. The second is that of the Vintage, which seems to relate to the same Period, but with an immediate Reference to the Enemies of the Church; wherein the final Destruction

* Page 79,
&c.

Destruction of the Papal Interest is represented, as a Vintage, which shall be remarkable in the ruine of all the Popish Orders and Communities, which shall then be squeezed to death, in the Wine-press of God's Wrath. This is described Emblematically, *ver. 17, 18, 19, 20.* And must be supposed to be the result of that final and decisive Battle of which I gave some particular Account in my former * Discourse, concerning the Rise and Fall of the Papacy, and which is mentioned *Rev. 19. 11, 12, &c.*

Now, by this time we may easily perceive to what Period of Time our Text is specially to be referr'd; for it is plain that the 12 and 13 Verses are a kind of Parenthesis thrown in, between the account of the Declarations and Warnings given by the three Angels and the final Destruction of Antichrist and Exaltation of the Church, represented in the Vintage and Harvest. So that the Connexion must of necessity lead in our Thoughts to this reason of placing our Text after this manner: That, seeing many of the Saints might be exceedingly cast down and troubled, that they should fall in the Wilderness, and not be allowed to live to see the happy State of the Church, after the Destruction of Antichrist; our Saviour thought it convenient to insert this comfortable Encouragement and Promise. Wherein we may suppose him to speak after this manner. "Be not troubled,

troubled, O my faithful Servants, tho' it
be your lot to live in the times of Anti-
christ, and to fall also by the hands of that
cruel Enemy. For ye shall be as happy,
as those that are to live afterwards in the
glorious earthly *Millennium*. For, while
they enjoy theirs on Earth, ye shall enjoy
yours in Paradise, in a more perfect state,
than any here on Earth can be. For I give
you my Promise and Assurance from Hea-
ven, that your Glory and Felicity shall
not be delayed till the time of the general
Resurrection. No, no, I say it, and the
Holy Spirit shall confirm what I say; that
all those shall be Blessed that die in the
Lord, from henceforth.

Whether we refer ἀπαρτι, or ἀπ' ἀρτι
(for the meaning is the same, whether it be
written *conjunctim* or *separatim*, in one word
or two) to the time past in general, or to the
particular time of the last Angel's Declara-
tion, by way of specialty; the matter is
small, I confess, to me. Only I can see no
Reason for limiting the Sense and Design; as
I have already hinted. And if some think
it to render the word, not in a relation to
time past, but time future, as I know some-
times the * word is taken thus, I shall not
dispute the matter with them, if they inter-
pret the word, in relation to the time that
is to follow their Death. But, if they refer
this Futurity to the following Period of the

E happy

* See Mat.
26. 64. &
Joh. 1. 52.

happy State of the Church, as if the meaning were; That they shall be blessed who die in the peaceful time of the *Millennium*; I must crave leave to dissent from them. For, as this would be a most strangely improper way of speaking, seeing it would sound much better to say; Blessed are they that shall not die now, but live to see the happy *Millennium*, according to the like Phraseology in * *Daniel*: So it would, in this Sense, carry the appearance of a notorious Falshood, as if those who should die before the *Millennium* did indeed fall short of Blessedness.

* Dan.
Chap. 12.
ver. 12.

And therefore, after all the pains I have taken impartially to search and sift this Expression, I find my self more and more confirmed in what I have delivered as the native Sense of it, which is in one word this; That those who die in the Lord, before the *Millennium*, are here assured of an immediate Felicity, that will fully make up their not living to see those happy Times on Earth. For,

1. They live in a time, wherein the Gospel comes to be clearly and purely preached, above what it had been before. And therefore tho' they enjoy not such external Prosperity, as those that live afterwards may see: Yet they are fully directed, how they ought to live so as to die happily. And then, 2^{dly}. If they suffer for Christ, they may justly expect to be proportionably rewarded: So that they shall attain to reign also with Christ tho' not on Earth, yet in a better state.

I have taken the more Pains to explain and clear up this Passage, because it is perhaps the only peculiar Promise that is directed for our Comfort, who live in the Intermediate Time between the begun and final Fall of the Papal Antichrist; *i. e.* between the time of *Luther's* appearing in *Anno 1517* and the Year 2000, according to my Conjectures upon the Apocalyptical Times and Periods. So that, if we be exposed to Troubles and Persecutions, because of a good Conscience, as many of our Brethren have been, are now, and will further be, before the Destruction of this bloody Adversary; which I am afraid, will not fall out till near 300 Years hence: I say, in case we fall under Troubles and Persecutions this way, let us comfort our selves with these Words of Christ, and plead them in Prayer to our God, as the Promise and Assurance given us by him and attested by the Holy Spirit. But it is high time, to put an end to our Speculations on this Head. I shall therefore proceed now to the next in order.

The Third P A R T.

Containing the Attestation or Confirmation of the preceding Position, by the super-added Testimony of the Holy Spirit : In these words, *Yea, saith the Spirit.*

WE have heard our Saviour's Words, and are now called to give ear to another Divine Witness. Let us therefore hear what the Spirit saith to the Churches.

There are two Things done by him, in what remains of this Text. *First*, He attests the Verity of the former Position : He saith, *Yes* ; yes, it is certain and unquestionable. *Secondly*, He explains the meaning of the same Proposition, in what follows of our Text. It is the *former* of these we must consider at present. For the *latter* will make the fourth and last Head to be considered.

Now, as to the Attestation of the Spirit, given to the preceding Declaration of Christ, there are four Things to be briefly discussed, *viz. Who speaks here ; What is spoken ; Why this Attestation is added : And how or in what manner the Spirit is said to speak here.*

As to the 1st. Who it is that speaks here, I suppose there is no cause for any Critical Inquiry. For, who can be supposed to be brought in, under a Personal Character, as a Speaker, and be denominated the *πνεῦμα* at the same time, *the Spirit*, by way of Eminency; but the third Person of the glorious Trinity? What Angel or created Spirit durst presume to speak after this manner? As if the Verity of Christ's Truth were any way suspended on his Testimony; or, as if their Attestation this way, were to be ultimately the Foundation of our Faith. So that, it is not possible that any other should be meant here but he, into whose Name we are Baptized in Conjunction with the Father and the Son; who joins in his Witness to the Truths of Christianity as one with them; who is known by the Name of the Holy Spirit, and is related to the Church, as our Paraclete, as he is our Instructor, Advocate, and Comforter.

Now, seeing the Truth and Certainty of any Testimony or Evidence, as to Facts especially, depends principally on the Worth and Veracity of the Person, that asserts such or such a thing: Hence the Truth of the former Position will appear beyond Controversie, if we consider a few Things here. First, That the Holy Spirit, as *he proceeds eternally from the Father and the Son*: So whatever he says, the Father and Son say

1 Joh. 5. 7. also ; for as *their Persons are one, so are their Witness also.* To give an Instance of this, let us observe the very Inscription of this Book : It is called, *The Revelation of Jesus Christ, which God gave unto him, and which he sent and signified by his Angel* (or the Angels he made use of to represent these Visions, for I suppose Angel here must be taken in a collective Sense) *unto his Servant John ;* and by him afterwards unto the Churches. And yet the common *Memento* used ever after, through the second and third Chapters, is this, *He that hath an Ear, let him hear what the Spirit saith unto the Churches.* And the Reason is, that the Church was immediately under the Economy of the Spirit, from the time of Christ's Ascension and his being sent : and it was therefore, by his immediate Operation and Influence, that *John* was assured, that what he saw, and heard, and delivered to the Church, in this Book, was really true and from God. Therefore, *Secondly,* we are to consider, that the Holy Spirit, is, by a special Appropriation, said to be *the Spirit of Christ* : For he was sent down from the Father by the Commission of the Son, to supply his Absence unto his Saints on Earth ; as we are assured from our Saviour's own express Declaration. And the special End of his being sent, was *to testify of Christ,* and to qualify Christ's Servants also to *bear witness to him and his Truths :*

See John
16. 7.

See John
35. 26, 27.

As our Lord doth plainly tell us likewise. As therefore this Spirit of Christ, did influence the Prophets and direct the Penmen of the *Old Testament*, we may be assured, it was his peculiar Work to direct and influence the *New Testament* Writers, and particularly *John* here in this, that nothing should be inserted in this Revelation of Christ, but what he should attest and approve of. When therefore Christ speaks from Heaven, in the preceding Words, the Spirit falls in with them, assuring *John*, that he was not deluded in what he heard; and that the Words were so remarkable and useful, that seeing he was commanded to write them by Christ from Heaven, he should also write both his Attestation of them, and Comment upon them. And, *Thirdly*, as he is the Spirit of Christ; so he is the Spirit that gives Life and Spirit to the whole Body of Christ. And this is the end of his being given, that he may apply to the Saints, what Christ has purchased for them, according as their Cases and Circumstances require. For, *as Gal. 5.25.* *all Saints live in the Spirit; so all lively ones walk also in the Spirit: And if any Man have Rom. 8.9.* *not the Spirit of Christ, he is none of his.* Therefore, *Fourthly*, he is justly called, upon all these Accounts, *The Spirit of Truth, whom the World cannot receive, because it John 14.17.* *seeth him not, neither knoweth him, as Christ* lays; *but who is known by the Saints,* (by
E 4 true,

true, felt and constant Experience) for he dwelleth in them, and shall be in them, as our Lord says in the same place.

From all these Considerations, we see sufficiently how great he is, who is brought in here, as attesting the Verity of what was before asserted by Christ. Let us therefore proceed and consider,

II. What is spoken by the Spirit. In answer to which, we find his Sense wrap'd up in one little word, *vai*, i. e. *Amen*, or, as we render it, *Yea*.

* As in
Matth. 7.
21. and
Mark 7.
28.

This Particle *vai*, tho' it be rendred *Yea* here and frequently elsewhere in our Version; yet is translated *Yes* in * some places. An observation not worth the mentioning, I confess, were it not the more considerable upon the very Account of its being silly, by reason of a company of poor deluded Creatures, who have, for some time, placed a great part of their Religion in this Articulation of the Word; as if *Yea*, rather than *Yes*, were the Language of the Spirit.

As for the Signification of the Word; I would have you observe, that it hath a double Acceptation. For, *First*, *Yes* or *Yea* is sometimes of an *Optative Intention*, having the force of a Wish, that such or such a thing may be. And in this Sense it is equivalent with *Amen*. Whence it comes to pass, that these are † sometimes joined together. But, *Secondly*, this Word is frequently taken in an indicative

† † See
2 Cor. 1. 20.
Rev. 1. 7.
& 22. 20.

indicative or affirmative Sense, shewing that the thing is indeed so and no otherwise. Thus the Word is frequently rendered *Yea*, or which is all one as to Sense, * even so, ∴ * Matth. Truth or Truly, || Verily, and * Surely. 11. 26.

In both these Senses the Spirit may be said to speak after this manner. For it must be in an Optative manner, that he is said to *help our Infirmities and to join with us*, as it were in Prayer, as acquiescing with us in the desirableness of the thing prayed for. But here in this Place it is plain, we must take the Spirit to speak in an assertive manner: Seeing this is, as it were, the setting to of his Seal to the Truth of this. But let us inquire,

III. Why, or for what End, the Spirit speaks after this manner here.

For, if the former Words, be indeed the Words of Christ, as we shewed them to be before; we may well inquire, what need there is for more witness here. But I Answer, That, tho' the Word of Christ needs nothing additional to confirm it by; yet it pleaseth God sometimes to condescend to our Weakness, in giving us even more Evidence for a thing than is absolutely necessary. An evident Demonstration of which, is that eminent Passage of God's Swearing as well as promising to Bless *Abraham* and his Seed, which *Moses* relates Historically, and the Apostle improves for the Encouragement of Christians. For God, says he, *being willing*
more

Heb. 6. 17, *more abundantly to shew to the Heirs of Promise*
18.

the Immutability of his Counsel, confirmed it by an Oath, &c. Pray, what absolute need of God's Swearing so solemnly by himself? Might not his bare Word and Promise have been sufficient? Yes surely. But he did it, to manifest his unparallel'd Goodness and Condescension. It was more abundantly to Confirm and Encourage us, as the Apostle excellently words it.

But, besides this general Reason, there are these Considerations further, that may give us an account of the Design of this superadded Testimony or Attestation of the Spirit.

1. That the Truth asserted, being of ordinary and constant use, might come into the Sacred Canon in the same manner as the other Points of our Holy Religion. For seeing the Holy Pen-Men wrote, *as they were moved of the Holy Ghost*, it was proper that the Apostle *John* should be influenced the same way, before he inserted this Passage, at the Command of an external Voice.

2. That it might be the more certainly believed. For *John* could have no more Evidence that the Words he heard were indeed the Words of Christ, than the Apostle *Peter* had to be satisfied in the Words spoken from Heaven concerning Christ: and yet he reckons the Scripture *a more sure Word of*
2 Pet. I. 16, 17, 18, 19. *Prophecie.* And the Reason is, because as
the

the Testimony of the Spirit, breathing in the written Text, is the ordinary and stated Foundation of our Faith, so it is most adapted to insinuate into our Minds, as leaving us wholly to sedate Thoughts: Whereas extraordinary Voices and Signs are apt to disturb our Cogitations, by stirring up some Passion or other, by which the Mind being skrew'd off from it's true Poize is apt to distrust it self when it comes to run calm and clear again.

3. We are to remember further, That, since Christ's going to Heaven, the Church and People of God are left peculiarly to the Direction of the Holy Spirit, in conjunction with the Word, as we observed above. That therefore this Truth might be carried home upon *John's* Soul, with a due Impression, it was necessary that the Spirit should add his Suffrage inwardly. And so also, if we would have a right Impression of this, and be enabled rightly to improve it, we must pray for the Spirit's bearing it home, in a practical and influential manner upon our Souls.

4. To all which I may perhaps be allowed to suggest the Congruity of the Spirit's Affelevation here, to the Subject spoken of, *viz.* A Future Blessedness, in a relation to Death. For, may not this be designed to insinuate unto us, the peculiar need we have of the Aids and Assistances of the Spirit, in a dying

ing hour ; especially if we be called to suffer a violent and publick Death for the Truth ? Nay, may it not also include a kind of promissory Security, that the Saints may then justly expect, that he will be present to aid and assist them by his special Presence and peculiar Comforts ?

IV. I am now, in the last Place to Inquire, in what manner the Spirit speaks ; whether by any outward or audible Voice, or only inwardly by some felt Impression on the Soul To which I Answer in the General, that what I said just now may tend to clear this. For my Opinion is, that the Spirit did not speak by any Voice to the Ear of *John*, but inwardly to the Mind, by Illuminating the same, in some special manner, so as to make him apprehend the Meaning and Verity of what was spoken.

'Tis true, the word λέγει may import either the one or the other of these. But I think I have sufficient ground for my Opinion, if we consider, 1st. That no Instance can be given in Scripture, that ever the Holy Spirit did speak externally by an audible and articulate Voice. For, it is the property of the Holy Spirit to speak inwardly to the Soul, in concurrence with the Eternal Word : And therefore all * Saving Internal Operations upon the Mind, are properly to be ascribed to him. Whereas we often read of Angels who spake to Men by an External Voice.

* See Rom. 8. 16. and Gal. 5. 22. &c.

2dly, And, why should we imagine that this place should be an Exception from the common Rule? Since there is nothing here in the least that insinuates any such thing. Nay on the contrary, do we not plainly see, that there is a difference made here between the outward Voice and the attestation of the Spirit? Therefore 3dly, We may justly suppose, that it was with *John* here, as it was usually with the Prophets: Who when they had any Dream or Vision given them had the Spirit also sent, to assure them of the Verity of the thing represented, and often to interpret it likewise. Hence we hear so often this Expression used; *then I was in the Spirit*. Which seems to import no more, at least usually, than that which the Prophet *Ezekiel* gives us as the Sense of it, *Ezek. 2. 2.* when he says; *then the Spirit entred into me, when he spake unto me, and set me upon my feet, that I heard him that spake unto me.* i. e. The Spirit sensibly moved me, and enlightened my Mind, to attend unto, consider and understand, what was externally spoken to me. And to the same purpose, we have a Parallel Scripture in this same Book, which may bring in Light to this place, where *John* says, *that he saw a door opened in Heaven, and that he heard a Voice, saying, in a loud and shrill manner like a Trumpet, come up hither, &c.* And then he adds, and immediately *I was in the Spirit*, i. e. Influenced to consider

sider what was said and what was represented to the Eye. And 4^{thly}, Is it not the proper Work of the Spirit, to explain and comment upon Divine Truth, so as to enlighten us to understand the same? Hence it is, that the Spirit does not only bear Evidence to the Truth asserted in the former Position, by saying *Yea* unto it: But proceeds in the following words of the Text, to explain it and comment upon it; telling us, That the future Blessedness stands, *in the Saints resting from their Labours*, and *in having their Works to follow them*. But this leads me to the last Part of the Text.

Only by the way, may we not hence observe, how happy an Interpreter of Scripture the Holy Spirit is. Oh! let us breathe after him, and earnestly pray for him; that we may be bless'd with this *anointing that teacheth us all things, and leads the Saints into all Truth*. It is this way only, that God communicates his Saving Grace, and the Blessings which Christ has purchased for his People. Therefore let us join in with the Apostle's Prayer; *That the God of our Lord Jesus Christ, the Father of Glory, would give us the Spirit of Wisdom and Revelation, in the knowledge of him*.

1 John
2:27.

Eph. 1.
17, 18.

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The Fourth P A R T.

Containing the Exposition or Explanation, which the Holy Spirit gives of the former Position; telling us, That the Blessedness of the Saints after death will consist in these things; *viz. A Rest from Labours*, and their having *their Works to follow them.*

Wonder not, that I take some further Pains to be exact in explaining these last words of our Text; as I have not been unconcerned to consider the former, as critically as Time would allow me. For I hardly know any Text, the Circumstances whereof do more invite us to serious and close Meditation. The Subject is our everlasting Felicity. The words are spoken by our Lord Jesus, since his ascending to Glory. The Holy Spirit attests their verity and explains their meaning. And the Time they relate to, in a most special manner, is that Period of Anti-Christ's Reign, wherein our Lot is cast, as we observed above. So that upon all Accounts I am obliged to take
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the like Pains upon the following words, as upon the former.

Now, it is easie to observe, that the Holy Spirit explains the Blessedness of the Saints after death, as consisting in two Things, *viz. A Rest from their Labours*, and their having *their Works to follow them*. So that my Business will be, to explain and give the full meaning of both these.

Only previously and in the general we may observe, that this Account of Blessedness is the exact Reverse of those Things wherein our Divines do all agree that the Misery of the Wicked will consist after death, *viz. an exclusion from all Happiness*, and their being thrown into Pain and Misery. But that this is the Reverse of their State we shall quickly apprehend, when we have explained the Words.

The *First* Thing, wherein the future Felicity of the Saints doth stand, is *a Rest from Labour*.

And here we may observe, by the way, that this seems to be expressed in an *Optative* way; as if the Sense were, *Yea, Amen, so be it*; let them be blessed, *that so they may rest from their Labours*. Whereas the latter Part, is plainly expressed *Indicatively* or *Affirmatively*; and *their Works follow them*. So that here we have both Senses of the Particle *vai*. However, we must remember, that tho' the manner of expressing this first
Part

Part be Optative, yet it is of an Affirmative Force, as plainly implies so much to be certain and undoubted; as the Connexion thereof both with what preceeds and follows does evidently tell us. But to proceed to the Thing it it self.

I must consider *Two* Things here, viz. What these Words do *Suppose*, and what they do properly and immediately *Include and Involve*.

1st. We are to Consider what these Words do *Suppose*. And, as to this, our Minds will naturally suggest these Things following.

1. That the Saints have their Labours, their *κόπος*, while they live in this World, and which they are never freed from before Death. Nay it may denote further, that as other Men have their Labours, so the Saints have some appropriated and peculiar Service, which they rest from at Death. But whatever be in this, we are to observe here that both the *Greek* Word *κόπος* and the *English* Word Labour, has a *Twofold* Sense. For *sometimes* it is taken, for Toil or Hard-working. And *sometimes* also, for Anguish, Sorrow, and Torment: As when we say, to bring forth with Labour. In *both* which Respects the Saints have their Labours here in the World. In the *First*

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Sense

See 1 Cor.

15. 58.

2 Cor. 9. 24.

1 Thess.

1. 3.

Jam. 5. 15.

See 1 Cor.

9. 26.

See Jam. 1.

2, 3, 4.

Rev. 2. 2,

3, 7.

Sense; when they are considered in their taking pains to do Good and to oppose Evil.

Whence our Christian Course is reckoned to be an hard Service, and a Race; wherein we must Run, Sweat and Toil; and this in opposition to the Reluctancy of Flesh and Blood and manifold Temptations. And elsewhere

our Life is called a Warfare, wherein we must Labour and Fight in opposing Sin, Satan and an evil World. And in the *latter*

Sense, the Saints have their Labours, being frequently called to take up their Cross and bear up patiently under Afflictions and Troubles, of various sorts, in this miserable World.

2dly. That the Holy Spirit is sensible of those Labours that the Saints are called to here below. The Spirit knows all the anxious and perplexing Thoughts, that a Christian can be subject to, and all the various Exercises of Soul they lie under. And therefore he speaks here, as with a just Concern for them, and as it were a Fellow-feeling of their Troubles; *even so let it be.* says he, *let them rest from their Labours.* And so elsewhere,

when Christ says, I know thy Works and thy Patience, and that thou hast born and had Patience, and for my Sake hast laboured and hast not fainted; it is immediately subjoined, *he that hath an Ear to hear let him hear what the Spirit saith unto the Churches.* And therefore the Apostle assures us, that the

Spirit

Spirit helpeth the Infirmities of the Saints. Rom. 8. 12.

A place of Scripture, that would deserve a peculiar and critical Consideration; if it were proper to digress upon it at this time.

3. That the Holy Spirit, is not only sensible of the Saints Labours, but consents also, and wills and desires that they may at length rest from them. And this is plain here, in the very way and manner wherein this is expressed, as I observed above. 4. That, as

To shew, that I have not spoken this without ground; may not be amiss to consider the force of the Original Word, *συναντιλαμβάνω*, which we render *to help*; when we say *that the Spirit helpeth our Infirmities*. For as for the word *ἀδυναμίαι*, *Infirmities*, as we render it; I shall take no further notice of it, than to tell you, that I do suppose, that we have a Commentary upon it in Verse 35th of the same Chapter, where all the Evils we are liable to here below, are either expressed, or supposed at least. But the Greek Word, which we render *to help*, seems to present (as in a short Synopsis or View) with the whole way and manner of the Spirit's working upon us, or aiding and assisting our Souls, in the performance of our Duty in time. It therefore be observ'd here, that *συναντιλαμβάνω* is a compounded or rather decompounded word full of matter, if duly anatomiz'd. For there are three Words joined together in this, and all of them significant to our present purpose. The *First* is, the Simple or Thematical word *λαμβάνω*, which denotes to *lay hold upon*, viz. such a thing. As if the meaning were that as soon as Saints put forth their Hand to their Work, the Spirit taketh hold of the same, and comes in as a Joint-worker with them. For this is hinted not obscurely in the Phrase *ὡσαύτως & κῆ*, i. e. *likewise and also*. The *Second* is, *συναντι*, which intimates this; that when the Spirit comes in to help, he not only lays hold on the work as well as we, but *lays hold of it*, as it were *over against us*. I suppose a Man lays hold upon a Burden, at one end, and lift it up; and a Friend comes in immediately, on the other

as Christ is gone to Heaven to prepare it for the reception of his Saints; so the Spirit's Work here below, is to prepare the Saints for that glorious Place and State. And this gives us a satisfactory Account, whence it comes to pass, *that the Saints have so much desired to be with Christ, and to be dissolved*. For, when the Spirit finds it convenient that they should rest from their Labours, he does not only ripen them for their Dissolution but stirs up most earnest Longings in them this way frequently, that so they may win honour to their Profession and an entire Complacency with the Will of God, past out of Time into Eternity.

But, *Secondly*, let us consider what the Words do properly include and import. And this needs no long Inquiry to find

other side, and bears up the load over against us. When we set about the *working out of our own Salvation*, the Spirit comes and helpeth us, *working in us* thus, both *will and to do*, of his good Pleasure, Phil. 2. 12, 13. Where we are exhorted, to be *steadfast, immoveable, always abounding in the Work of the Lord*, 1 Cor. 15. 58. The Third Word *συνεργῶ*, which denotes, *to take hold together with us*, it were, upon the very same part of the Burden we lay hold. And thus indeed the Spirit acts, not only by laying hold on the same Work, as it were, at the other end, but taking hold of it also in the same place where we are. For he doth not only awake and stir us up, by setting forth the Grace of God in us: But he helps us also, actuating and stirring up our natural Powers and Faculties. And thus we may understand this *συνεργῶ*, to denote not only Assistance, and Joint-Assistance, but Whole Assistance also; which we may therefore call the whole Assistance and Concurrence of the Holy Spirit.

out: For the thing is plainly this; *That* Heb. 4. 9.
there remains an happy Rest for the Saints when
all their troubles are over; as the Apostle Paul
 speaks. For, before death, our Lord pro-
 miseeth, that those *that believe in him, and* Matth
obey him, shall find rest to their Souls. And at 28, 29.
 death this will be known in its full force
 and meaning.

The word used here, which we render *to*
rest from, is ἀπαχούσωνται. as some Readings
 have it, which signifies *to rest from out of our*
Labours: Which doth indeed exactly agree
 with the design of the place; which is to
 intimate to us, not a rest of Mind consistent
 with Labour, such as good Men may have
 here, and which the Martyrs were eminent-
 ly blest with; but a rest that follows our
 Labours, when we come to leave them.
 But our ordinary Reading, where we have
 it ἀναπαχούσωνται, tho' it differ in point of Pre-
 position, yet does in effect say the same thing,
 especially if the design and scope be conside-
 red; and therefore we need not desert it
 here.

This therefore is plainly asserted here,
 that the Saints do rest ἐν τῇ ἀπαχούσῃ, *from*
their Labours, of whatever kind. For, if
 some read ὑπὸν Slaughters or Massacres,
 instead of ἀπαχούσῃ Labours, as if it came not
 from ἀπαχούσῃ but ὑπὸν: It is easie to imagine
 whence the mistake comes, viz. from a
 wrong accentuation of the Copies, which

originally had no Accents at all. But, seeing our reading includes their Sense, who read the word thus, and especially seeing it is impossible to confine the future Felicity to them, who are usually called Martyrs: Therefore I am necessitated to follow our ordinary Reading and Accentuation in this place.

But now, to proceed to the matter it self; what a pleasant Prospect of the future State have we here before us! For hence our Thoughts are led in to see. 1. That at Death, the Saints rest *from their Labours that a corrupt and sinful Heart put them to.* And how sweet will it be to a Child of God, to enter in upon such a Blessed Rest, where our Corruptions do at once cease to act and cease to be? How heavy a Burden is a Body of Sin and Death to a serious Soul? Well! let us be comforted in this, that what we have been Labouring after all our Days, I mean the Mortification of Sin, will then be fully and at once effected. For then, the Flesh will no more war against the Spirit; nor shall Sin and Lust be any longer too hard for us. Neither shall our drowsie, unactive and dull Bodies, be any longer uneasie to us, or render us unfit for holy Performances. 2. That, at Death, the Saints shall Rest *from the Business and Hurries of this present Life and World.* And what alas! is this Life, but a meer turmoil and continued

nued Vexation that hath indeed Sting enough in it, but little or no Honey. If we are rich or high in the World, we are but the fairer Mark to be shot at. And if we are mean and low, we are the more exposed to Injury and Contempt. If we have little Business, Idleness affords us work enough. And if we have too much, our Employment becomes a Temptation and Burden to us. The sweat of our Brows is spent often to little Purpose, because the Curse flows down with it. And thus we spend our time and pains in vain; and the longer we live have the greater experience of this only, that the World is nothing else but a composition of emptiness and trouble. So that Death is the only thing, that doth perfectly free us, from all the troubles and cares of this World. For no sooner our heads are laid on Death's Pillow, but all our cares leave us at once. And then our weary Souls, as well as Bodies, enjoy a quiet and undisturbed Rest. 3dly, That, at Death, the Saints shall rest from all the Sorrows and Sufferings of this Life, as well as from it's Hurries and Business. Our Life here is not only a constant vanity, but trouble also. It is, as *James* Jam. 4. 14. justly calls it, but an evanishing Vapour; a meer Bubble, that Children play with, made up of the Water of Tears and Soap of Fancy, and tossed into the Air by the Breath of

Sighs, till it blow out and evanish at last by the wind of Death. If in this representation I be thought to be guilty of any thing like punning (which is what I am sure I despise;) I may be the more easily excused, seeing the Life of Men, at least for the most part, seems to be nothing else but a constant punning, a meer impertinence and folly, tho' under the pretence of mighty Sense, sage Projects and great Attainments. The wicked Practices of some, the Passions and Humours of others, the Distance or Loss of Friends, the Distempers of our Bodies, the Disappointments of our Hopes, with innumerable more Evils: These, I say, are the constant Companions that accompany us thro' this World, whether we will or not. So, that as we enter into the World crying, Tears continue to be our Portion and Inheritance, upon the account either of our Sins or Sufferings, or both, until Death at length free us from all of them. So that, in all these particulars we see, that at Death the Saints are only truly and fully freed from their Labours, Cares and Sorrows, as well as Lusts, Sins and Temptations. And thus much for the *First Part*.

The II. Thing, wherein the Blessedness of those that die in the Lord doth stand, is this; that their Works do follow them.

Our Version joins this Part with the Copulative

pulative *And, they rest from their Labours and their Works follow them*; whereas according to the *Greek* it would seem to run better, with the Conjunction *But*, or otherwise with *For*: $\tau\alpha\ \delta\ \epsilon\rho\gamma\alpha\ \alpha\upsilon\tau\omega\upsilon\varsigma$, &c. So *Arias Montanus* renders it Literally; *But their Works follow with them*. And the *Syriac* and *vulgar Latin*; *For even their Works follow them*: Having read it $\tau\alpha\ \gamma\delta$ instead of $\tau\alpha\ \delta\epsilon$. But the *Arabic* render this, as well as the former, Optatively; *Let their Works follow them*. And the *Ethiopick* yet further from the *Greek*, and indeed in a Sense the Construction will not bear, joining this last Thing, as if it were only a further Explication of what is expressed in the former Part; *That they may rest from their Labours and from their Works which follow them*. We must keep close to the *Greek*, seeing all our Copies agree: And accordingly we must follow the literal Sense of the Words, as *Arias Montanus* hath rendred them. So, that it looks like the preoccupying of an Objection; Thus: "But now when the Righteous are
"said to rest from their Labours, let none
"imagine, either that they cease to act alto-
"gether, or that they lose the Benefit of all
"they have done for God: For how could they
"upon either of these Suppositions, be said
"to be blessed, seeing God is not the God of
"the Dead but of the Living? No, no;
"they reap the Advantage of all their Ser-
"vices

“ vices for Christ after Death : For tho’ they
 “ rest from the Toil and Pain, that did for-
 “ merly accompany their Works and La-
 “ bours ; yet their Works follow them, in
 Pf. 126. 6. “ the blessed Fruits of them. *Thus the Saints,*
tho’ they sow their precious Seed here oftentimes
in Tears, which Toil and Vexation draw
 from them ; *yet when the Harvest comes they*
shall rejoyce, when their Seed is returned to
 them an Hundred Fold in a rich Increase of
Sheaves, which go in with them to Glory.

And here then, it is easie to conceive
what Works they are that accompany the Saints
thus into Glory. For they must be supposed
 First, to be Good Works, and then to be their
 Works. 1st. They must be *Good Works.*
 And such are all sincere Endeavours and
 Performances, in serving God, in a Confor-
 mity with, and Obedience to his Laws.
 Whatever we attain to do ; in reaching af-
 ter farther degrees of the true and saving
 Knowledge of God in Christ ; in believing
 in Hope, when it seems to Sense to be
 against Hope ; in mortifying Lust and Cor-
 ruption ; in resisting Temptation ; in Pati-
 ence and Resignation under Trouble and Af-
 fliction ; in Charity and Love to the Bre-
 thren ; in bearing one anothers Burdens ;
 in Relieving the Poor ; in a chearful Suf-
 fering for Christ, when called to it ; or
 in spreading the Knowledge of Christ, to
 the Benefit of others : Whatever I say, we
 attain

attain to do, or even sincerely endeavour, in these or the like Respects, does all come under the Head of Good Works. And it would have been superfluous to have added the Epithet *Good* to *Works*, in this place: Seeing of necessity the Works spoken of must be supposed to be such. For the Works, that follow the Righteous into Glory, are spoken of as the peculiar Commendation of them that die in the Lord, and as part of their Felicity in the better World. Therefore it is easie to see, how much it concerns us, to study to please God and advantage our selves, by the faithful Discharge of Duty and Performance of Good VWorks: For tho' these be not the *Causa Regnandi*, the Cause of our Blessedness; yet they are the *Via Regni*, the VVay that leads to Eternal Life, without which no Man shall ever see the Lord in Glory. And the neglect of this Study, will be the Ruin and Misery of all wicked Men. For, as Good VWorks will go in with the Saints to the other VWorld; So bad VWorks will follow wicked Men into an Eternal State also, and will make up a great part of their Hell there. But 2ly, The Good VWorks that go in with the Saints to Glory, must be τα ἔργα αὐτῶν, *their own Works*. For other Men's VWorks cannot make us happy. Our Parents have dedicated us to God in Baptism. But this can profit us nothing, as to Salvation; unless we make

make it our own Act and Deed afterwards by renewing it and living up to it. What can we expect from the Prayers of others for us, while we neglect to pray for our selves? Ministers may Preach and admonish us: But to no purpose, if we reject the Calls of the Gospel, and despise all their Advice. And therefore, if we regard Salvation, we must mind Religion as our great Business; lest otherwise we be thrown into the Fire, as unfruitful and unprofitable Trees that do only cumber the Ground, notwithstanding
 Joh. 15. 8. all the pains taken upon us: For, *herein is our Heavenly Father glorified*, as Christ says, *if we bring forth much good Fruit to his Honour.*

But, to leave these plainer things, let us now proceed to the Consideration of the Principal Thing here; which is this: *How or in what respect Good Works can be said to follow the Saints, or with the Saints, (i. e. accompany them) into Glory, when they die?* And in order to Answer this satisfactorily, let us inquire into the words and manner of the Expression, with some care.

And here, I suppose no Man can be so ill a Philosopher, as to imagine, from this way of speaking, that Good Works will follow the Saints at Death, as a thing really distinct from themselves. For, in common Discourse, that also is said to follow us, which is a part of our own Character, or
 that

that which is inseparable from us. As when we say, such a Man is accompanied with his discretion, wherever he goes. And the Shadow is said to follow the body, tho' it be before, or on either side, as well as behind, *i. e.* according to the position of the light, which casts the shadow on the opposite side of the Body. And this Comparison may serve to illustrate the Phraseology here: For tho' our *English* Version has omitted the Particle $\mu\tau$, as if it stood as a mere Cypher between $\alpha\eta\lambda\epsilon\theta\epsilon\iota$ and $\alpha\upsilon\tau\omega\upsilon$, yet I think it ought to be translated, as well as I find it is in another place, which is Parallel to this, as to the Phraseology. *And I looked, says John, and behold* Rev. 6. 8. *a pale Horse and his Name who sat on it was Death; and Hell followed with him.* So here, as *Arias Montanus* renders the place, it is said, *But their Works shall follow with them.* As, therefore the Shadow follows with the Body, and goes along with it wherever it goes: So those Works, which the Saints have done here, in the Service of God, are said to follow with them, and necessarily to accompany them, as being the Shadow and Representation of themselves, and that by which they are particularly characterized. But to proceed,

We cannot surely understand Religion so ill, as to be under any Temptation here, in imagining, that the Children of God shall
be

be taken up in the same or like Labours and Services, in another World, which were toilsome and afflictive to them in this; as if they were to act the same part over again. For as the Scripture doth ever represent the future State of the Saints as a State of Peace and Rest, in opposition to the Sorrows and Vexations of this Life: So this Notion is contradictory to the former Words, where it is said, *that the Saints do at Death rest from their Labours.*

To come therefore directly to the Explanation of this Expression, and so to Answer the Question proposed; there are *Three* Senses of these Words, one or other of which must necessarily be supposed to be the principal end and scope of the Holy Spirit here; tho' perhaps the others may be obliquely look't to also, by the All-Comprehending Mind. And

First, Some give this as the meaning of the Expression, *their Works follow with them*; That, as they did much good while they liv'd, so their Memory shall be precious among Men, when they die; or thus, that the Memory of their Works shall live, when they are dead. And they who expound this place, after this manner, say; that, as the former part of these words, *their resting from their Labours*, is set down to give us an account of the happiness of the Souls of the Righteous at Death, and may denote

denote also the rest of their Bodies in the Grave: So this latter Expression, may be supposed to be added, in order to shew their Felicity in this further respect; that whatever Calumnies they were loaded with, while alive, yet after their death God will clear up their Integrity and make their good Works speak for them and vindicate them before the World.

I know the word ἀγλαθεῖν doth frequently signifie *to agree*; whence the Phrase ἀγλαθεῖσιν ἀλλήλοις, denotes *to agree together or consent in one thing*. But this methinks is far fetch'd to prove, that therefore this must be the Sense of the place: That, as those that die in the Lord shall be happy, as to their Souls after Death; so God will make that Happiness of theirs and their Works done in time to agree together, in such manner, as their Works shall testify before Men that they are blessed.

I readily grant, that this is a Truth in it self, because it is promised as a Blessing to good Men, that *their memory shall be blessed*, and that *they shall be in everlasting remembrance*. But then it must be considered, that this is only conditionally promised, viz. If God see fit to grant this in time, or find it proper to promote the great End of his Glory. For, tho' our Lord was pleased to assure his Disciples, that the kind and generous act of the Woman that poured the precious

Prov. 10. 7.
Psal. 112.
4, 5, 6.

Matth.
26. 13.

Acts 9.
36, 39.

precious Ointment on his Head should never be forgotten; and tho' the Alms-deeds of *Tabitha* or *Dorcas* were to be recorded in the Sacred Cannon: Yet plain matter of fact assures us that all the Saints, tho' perhaps equal to them in good Works, have not been thus equally rewarded.

So that, tho' it is commonly seen, that God clears up the Innocency of his People frequently, after their decease; when they have been perhaps calumniated during the greatest part, or the whole of their Life: Yet, this Truth is not so universally true, as to be any just Foundation of our believing that this is the proper or at least full meaning of the words of our Text.

Therefore, 2dly, Others, with more pretence to the proper meaning, do refer the words to the compleat Blessedness of the Saints at the Resurrection, when their Bodies shall be raised from their Graves. And those Interpreters do suppose, that as the first part of the words do relate to the immediate Happiness of the separate Souls of good Men after death: So these last words may be supposed to be added, to shew the Happiness that will accrue to them, at the Resurrection, when they shall give an account of the Works done in the Body.

According to this Interpretation, the words will run in this Sense, "Blessed are the dead that die in the Lord, &c. for they

" rest

rest from their Labours, as to both their Souls and Bodies: But when their Souls shall be afterwards reunited to their Bodies, in the general Resurrection; then their Works will follow with them for their comfort; *i. e.* Their good Works will then be brought to the light, and they acquitted and pronounced blessed on that account before Angels and Men. For then the King will say to them on the right Hand; *Come ye blessed of my Father, inherit the Kingdom prepared for you, &c.* As if he said; *Matth. 25, 34, &c.* Come ye and your Works together; for it shall now be seen, to your Comfort and Honour, what ye have done for me and my Service. For I have not forgotten, that *when I was hungry ye gave me meat, &c.*

But tho' this Sense be in it self a great Truth and come nearer to the meaning of the Words than the former, yet I can by no means reckon it the proper and most immediate Sense of this place. For seeing I have already proved, as I humbly suppose, that the separate Souls of good Men are not destitute of the comfort and benefit of their good Works, during the time that intervenes between Death and Judgment: So I do suppose, that this last Clause bears a relation to the former Position, and is, in a manner, an Exposition of it

Therefore, as I do not exclude either of the former Interpretations, as dissonant to

the meaning of our Text: So I am obliged to say, that I think this latter one, is that which comes nearer the immediate Scope and Design, and, if I may be any Judge, the very same with it.

Whence 3^{ly}, I do conclude, that these last Words do relate more immediately to the happy State of the Souls of the Righteous, when separated from their Bodies, as to the Felicity they enter upon at Death, when their Works follow with them into Glory in the blessed Consequents of what they have done for God and Christ in time.

But, in order to explain the Words, in this Sense, as to their true meaning and full force; I shall premise two Things here by way of Preliminaries; which will, I hope, make the way plain as to what I have to propose, in opening the Sense of the Words.

And 1st. It will deserve our Thoughts, to Consider, that this Expression may justly be supposed to bear an Allusion to the usual Scriptural Phraseology; *where the Righteous are said to be cloathed, and the Wicked to walk naked.* For ill Men are represented as those, who have stript themselves of their Excellency and Beauty, by wicked and foolish Actions: Whereas good Men are described as cloathed in white and lasting Apparel. We need not go far for instances of this kind. Let one

in this Book suffice. Behold says Christ, *I come as a Thief.* Blessed is he that watcheth and keepeth his Garments, lest he walk naked and they see his shame. Hence we are commanded; to put on the Lord Jesus Christ. And elsewhere; to put off, concerning the old Conversation, the Old Man, and to put on the New Man, which after God is created in Righteousness and true Holiness. And for this end, we are enjoined, to be cloathed with Humility, and to be cloathed with the Ornament of a meek and quiet Spirit, and to be cloathed also with Bowels of Mercy, Kindness, Meekness, Long-Suffering, and above all things with Charity which is the Bond of Perfection, &c.

Rev. 16. 15.

Rom. 13. 14.

Eph. 2. 22, 23, 24.

1 Pet. 5. 5.

1 Pet. 3. 4.

Col. 3. 12, 13, &c.

Now good Works being nothing else but the exerting and putting forth of these Graces in suitable Acts, and with respect to proper Objects; thence we may come to perceive how good Works are said to follow with them. For if the Saints go cloathed thus into Glory, the Acts and Performances that accordingly did flow from them thus in time, will go in also, to be recognized and rewarded in that happy and glorious State. And as these Graces themselves will be the proper Cloathing of the separate Souls of good Men: So consequently their good Works will be as so many Jewels and Ornaments appended to them and hung upon them, as part of their Apparel also. So that good

Works will follow with the Righteous at Death, both in the Springs and Streams, Root and Branches, Habits and Acts proceeding thence; that as they were cloathed with Graces and Pious Actions here, they may not go naked hence, but go into Glory, apparelled with all those excellent Qualifications and Performances that made them so useful and valuable in this World. Lo! here then we see with what Cloathing they go into Eternal Life. For these Garments I have mentioned are such as never can be eaten by the Moth, or consumed by Death; but will go in with pious Souls to the better World, and continue for ever there, to be both their Ornament and Felicity. And, if they are so beautiful here, how much more so will they appear in that happy State, when they are wrought up to true Perfection by the superaddition of Glory? If good Works look so well here, tho' rough and unpolished, how glittering and orient will they be seen to be, when polisht and set to the best advantage by the skilful Hand of Divine Wisdom in Heaven?

And thus we see, that tho' the Souls of good Men leave their Bodies at Death, and dwell no more in them, during the Period of Time, between Death and the Resurrection; yet they are not naked all that time. No, no, they have both Cloathing and Habitations prepared for them. They go clo-

thed

thence to Heaven, with the Garments I have been speaking of. And, when they enter into Glory, they find Mansions prepared for them there by their Blessed Master. Joh. 14. 2. And whether they may not be supposed to go cloathed in proper Vehicles also, which may be that to them in Heaven, with respect to all the Purposes of the separate Soul in that State, which their Bodies were to them in this, I shall not now venture to inquire. Only I humbly think, that the Apostle seems to be of his mind; when he says: *For in this we groan earnestly, desiring to be* 2 Cor. 5. 2; *clothed with our House which is from Heaven,* 3, 4. i. e. which is of an heavenly make and original; *if so be, that being clothed, we shall not be found naked, &c.* But I leave every one to judge of this, as he pleases. I only say, that to me this Notion I have suggested, seems to make the Apostle's meaning very plain: whereas without it, we must explain one Figure by another, and still find the Text dark; which I believe the Apostle designed to be as perspicuous, as the Nature of the Subject would allow him; seeing he seems to take Pains to explain his Sense so, as he might not be mistaken.

A 2^d Preliminary Consideration, towards the full understanding of this Expression, is this; That the Scripture gives us a just Foundation, to believe this as a certain Axiom and Rule of the Divine Procedure,

with respect to Good Men: *That an Exact and Just Proportion will be observed, in dispensing Rewards according to Mens Works and Services.*

2 Cor. 5.
10.

And therefore, our good Works will not only be a great part of our Blessedness: but we have just reason to conclude, that the Saints will be advanced to lower or higher degrees of Glory, as their Works have been more or less eminent, and their Serviceableness more or less diffusive, in promoting the Glory of God and the Interests of Christ in the World. *For we must all appear before the Judgment-seat of Christ, that every one may receive the things done in the Body, according to that he hath done, whether it be good or bad.* So that, tho' the meanest Saint shall partake in the Essentials of Glory and Bliss, in being freed from Sin and Misery, and in seeing and enjoying God, equally with the Greatest: Yet they that have done most for God, and have been most fruitful in good Works, shall have the greatest Degrees of Glory and Honour above. For God will not only be seen then, in himself, in the way he shall be pleased to discover himself in to his glorified Creatures, which we cannot know now: but he will particularly be discovered in and by the Works, which he wrought for us, in us, and by us, in time: for these Works will then be as so many Glasses, wherein we shall have the Divine Nature

Nature and Attributes represented and displayed.

The Justice of God does not only assure us, that he will reward the Righteous; but assures us also, that he will reward a *Moses*, *Elias* and *Paul*, further than he can be supposed to do a *Manasseh*, or those Christians that have indeed been saved, yet so as by Fire, as the Apostle says. For, is it possible to conceive, (to continue in the Apostle's Strain) that they who have built up Hay and Stubble and other corruptible Stuff, upon the true Foundation, shall equally have Praise of God and a Reward from him, as those who have built up a golden Superstructure, upon the golden Foundation; and who shall therefore be rewarded (a remarkable Expression) because their Work is such as will abide the Fire and Touchstone. For if I may be allowed to accommodate the Apostle's Words to the future Judgment, which he design'd as a Caution to *Timothy's* Judgment of Discretion in his managing the Affairs of the Church; I may say here, that as some Mens Sins are *περὶ πρότερον*, open before-hand, going before to Judgment, whereas other Mens Sins follow after, and are not discovered until the very last: So some good Mens Works are so illustrious and conspicuous in this World, that we may say of them before-hand, that they shall be happy; whereas other Mens Goodness can only be found out by the Searcher

1 Cor. 3. 12, 13, 14, 15.

1 Tim. 5. 24, 25.

The Blessedness of those

Luke 19,
17, 19.

of Hearts, seeing their Weaknesses here cast such a Veil over them, that we can pass no such Judgment of them as of others. But to return, Does not our Lord assure us, that this Proportion will be observed by himself, at the Great Day; when he tells us, in the Parable, *that he whose Pound should gain Ten Pounds, should be rewarded, by being made Lord over Ten Cities; and he whose Pound gained Five Pounds, by being made Ruler of Five Cities?* For, tho' the Reward is of Grace and not of Debt, considering things in themselves, and abstracting from the Promises and Precepts of the Gospel: yet, when God has established such an Order, and made such a Connexion between Good Works and Rewards, and between Evil Works and Punishments, it is from this gratuitous Ordination and Gospel settlement, that we can only argue now. As therefore we are assured, *that Glory, Honour and Peace shall be to every one that worketh Good; and Tribulation and Anguish to every Man that doth Evil:* So is it not certain, that God, *who is no acceptor of Persons, but will render unto every Man according to his Works,* will distinguish those by Peculiar Rewards and Punishments, that have been conspicuously distinguished in doing more or less Good or Evil? Can any Man, in common Reason imagine, that every Sinner among the Gentiles will be as much tormented in Hell as a Nero? or eve-

Rom. 2. 7,
8, 9, 10.

ry Sinner among Christians be equally rendered miserable with the Traitor *Judas*? And does not Justice lay as strong a Foundation the other way? Does not Christ suppose such a difference, tho' he speak figuratively, when he tells his Apostles; *that* Luke 22. *they should sit upon twelve Thrones, judging the* 30. *twelve Tribes of Israel*? For, whatever be his Meaning and Design, in these words; yet, seeing the Supposition must be looked upon as a real Truth, (and surely Christ could lay nothing but Truth for the Foundation of all his Parabolical Expressions :) thence we may certainly conclude, that every vulgar Christian, or to keep to the Phraseology, every Israelite cannot be so presumptuous, as to imagine, that he shall be as highly honoured as *Peter, James, John, or Paul*, who did such eminent Service for their Master and his Interests.

And does not the whole Strain of Scripture suppose, that God will observe such a Proportion in rewarding his Servants? *Daniel* Dan. 12. 2, tells us, *that they which are wise shall* 3. *shine as the Brightness of the Firmament, and they that bring many to Righteousness, as the Stars for ever and ever.* And *Paul*, in allusion to this Place, as it would seem, assures us; *That, as there is one Glory of the Sun,* 1 Cor. 15. *another of the Moon, and another of the Stars,* 41, 42. *one Star differing also from another in Glory; so also shall be the Resurrection from the*
dead,

The Blessedness of those

dead, &c. Certainly then, they that have converted Thousands, as *Peter, Paul* and *John* did, must be supposed to have more Jewels in their Crown of Glory and Rejoycing, at the Great Day, than they that converted one or two only. Hence the

1 Theff. 2. 18, 19. *Apostle* says; *What is our Hope or Joy, or Crown of Rejoycing? are not even ye in the presence of our Lord Jesus Christ, at his coming? for ye are our Glory and Joy, &c.*

So that, we must of necessity suppose, that there is a Perfection, Blessedness and Reward, that will be appropriated to every Saint, according to his Attainments and Performances here below. If a thousand Vessels, of a different Capaciousness, be thrown into the Sea all of them will be equally full of Water, the least as well as the biggest: yet each of them will not contain the same quantity of Water; so also will it be in Glory. Every Saint shall be, if I may say so, brim full; tho' each of them will not receive so much as another. Communications there, as well as here, must be supposed to be dispensed, *pro captu Recipientis*, according to the Capacity bestowed. And yet, *majus & minus non variant speciem*, the difference of Degrees of Glory do not hinder, but the least Saint in Glory is as really Happy as the Highest there. As therefore every Angel is not an Arch-angel, seeing there is a vast difference in the Hierarchy

of

of those Glorious Spirits, some of them being called *Thrones*, some *Dominions*, some *Principalities*, and some *Powers*, (which plainly shew Degrees of Honour, tho' we cannot define the difference and gradation :) so every Believer must not expect to sit upon *Abraham's* or *Moses* or *Paul's* Throne in Heaven. For, as every House that stands in the Sun shine doth not equally partake of the Sun's Beams, because the Rooms and Windows are not of the same Proportion : So they who have glorified God most here, have just reason to expect to be most glorified by him hereafter ; and to have their Mansions above most filled with the Light, Heat and glorious Influences, that shall then flow from the Sun of Righteousness.

Col. 1. 16.

Now from all this, we may have full satisfaction, as to the Sense and Meaning of our Text: For from hence it appears, that Good Works follow with Good Men, or accompany them, into the future State; that they may be accordingly rewarded, as they have acted here below.

And, therefore after the Consideration of these Preliminaries, it will be easie to explain this last and most considerable Clause of the Explication of the former Position. For, from these Grounds we may plainly conclude, *that good Works follow the Saints, or together with them*, into the blisful Regions of Glory, in a *threefold Respect* ; viz. as
to

to the *Reward* of them; as matter of *Praise* to God for ever; and as to the *Perfection* of their *Performance* in Heaven.

And, 1st, Good Works will follow the Saints, or go in with them, to Glory, in the *Reward* they will receive there for all their Services here on Earth. *They who are faithful to the death*, shall have their Crown of Thorns exchanged for a Crown of Life; even the Crown of *Cælestial Glory*, which *fadeth not away*, and which the chief Shepherd will put on the Heads of all his faithful Followers, after Death, tho' most eminently after the Resurrection. Blessed be God therefore, says Peter, who hath begotten us again unto a lively hope, to an Inheritance incorruptible and undefiled, and which *fadeth not away*, reserved in the Heaven for us, &c. Therefore Sufferers for Christ are exhorted, to take joyfully the spoiling of their Goods, knowing in themselves, that they have in Heaven a better and an enduring Substance; upon which Account they are encouraged not to cast away their Confidence, which hath so great a Recompence of Reward entail'd upon it, in the Promise of God. For upon this Prospect and View it was, that the Apostle did rejoice so much, in the midst of all his Sorrows and Sufferings; as being assured of a Crown of Righteousness, which the Lord was to give him in the great Day: And he immediately adds, for our Encouragement and

Comfort

Comfort ; and not to me only, but to all them also, who love his appearance. And, tho' we cannot form any exact Idea of the State of the Saints in Glory ; yet, seeing the emblematical Descriptions thereof in this Book must be supposed, not only to have Truth for their Bottom, but to be plain Allusions to the same : Therefore it may be of Use to consider these. I shall only propose one place of this kind here. *I beheld, says* Rev. 7. 9, 17, &c. *John, and lo, a great Multitude, which no Man could number, of all Nations, Kindreds, People and Tongues, stood before the Throne, and before the Lamb, clothed with white Robes and Palms in their Hands.* And after some further Account of them, it is added, *These are they, which are come out of great Tribulation, and have washed their Robes, and made them white in the Blood of the Lamb. Therefore are they before the Throne of God, and serve him Day and Night in his Temple : And he that sitteth on the Throne shall dwell among them. They shall hunger and thirst no more : Neither shall the Sun light on them, nor any heat. For the Lamb, who is in the midst of the Throne, shall feed them, and shall lead them to living Fountains of Waters. And God shall wipe away all Tears from their Eyes.*

Oh ! My Friends, how happy shall we be, when we get into this Glorious and Blessed Society, to praise and enjoy God and Christ,

Christ? Now we go forth sorrowing for the most part, sowing our Seed with labour and toil, and watering it with tears; but then shall we rejoyce, when our Harvest is happily ended. For then Christ and we shall meet and see one another, and never part more. And oh! How will our Hearts then be filled with Joy, which no Man can cast any alloy into, far less take from us. For then we shall rejoyce with the Holy Jerusalem above; when we shall behold the Tabernacle of God fixed among Men, and Christ dwelling in the midst of us, and all Tears wip'd off from our Eyes. Oh! What Hosanna's, what Hallelujah's shall we then warble out, in harmonious Lay's, as part of the Blessed Chorus above; in that happy State, where there will be no more any Death, Sorrow, Pain or Lamentation; but an uninterrupted Song of Praise, without being tir'd or weary for ever. But this leads me to the next Particular.

Secondly, good Works will go in with the Saints to Heaven, in order to administer matter of Praise to God and Christ for Eternity. The Apostle could never hear of the Grace and Holiness of Christians, without running out into the Praises of God, upon that account. But how much more reason will the Saints have for this when they look back upon all the train of Providence they have gone thro', and see the

* See Rom.

1. 1.

2 Cor. 1. 4.

Col. 1. 3, 4.

Phil. 1. 3, 5.

1 Theff.

1. 2, 3.

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the Divine Wisdom and Goodness in all, and particularly when they shall be made to see the innumerable Dangers they did escape, the Temptations they were enabled to resist, and the Service they were rendered capable to perform. Oh ! How loudly and cheerfully will the Saints render Thanks to their God and Redeemer, for the Discoveries they had of Gospel Truths, and for his turning them from Darkness to Light and from the power of Satan to himself. Every Lust they were enabled to mortifie, and every Tryal they were strengthened to bear up under, will afford matter for a new Song. Then will they praise him, for all the Troubles and Sorrows they were called, with such difficulty, to wade thro', and for the most dark and intricate Steps and Passages of their Life. For then they will clearly discern and see, that the way he took with them was indeed the best; and that tho' he often *made them wander*, as it were, *in a Wilderness and in solitary Ways* and melancholy Passages, yet his design in all this, was *to lead them in a right Way*, that they might be conducted safely and happily at last *to the City that hath Foundations, whose Builder and Maker God is.*

²Thes. 1. 3.

²Tim. 1.

^{3, 5.}

Philem. 4.

Ps. 107.

^{4, 7.}

Heb. 11. 10.

Oh! My Friends, if ever we shall be so happy as to get into this happy State, how pleasant will it be, to see the Springs of
Divine

The Blessedness of those

Divine Providence, in the Government of the Church and World; to observe the Glorious Designs of God and the Admirable Methods he lays down to carry on these; and to see the Harmony of all God's Works and Ways, notwithstanding of the almost infinitely different and dissonant Designs and Actings of Intelligent Creatures. And how will we then praise God for all his Works and Dispensations; and say it was a true Report we heard of these things in the Holy Scriptures; but that alas we did not attain to know the Hundred Thousand Part of what we are now made acquainted with. And when we reflect upon our selves, and what we met with in the World; how will we cry out? Oh! Blessed, blessed, blessed be God for all his Mercies and Favours! Blessed be his Name who laid, such or such an Affliction upon us! Who help'd us safely and honourably thro' such a Danger or Temptation! Had we not been undone, as to Sense, and met with such a Disappointment, we had been undone for ever! It is God, who has wrought all our Works in us, by us, and for us! *All Praise therefore be to him that sitteth upon the Throne, and to the Lamb, for ever and ever. Amen, Amen, Amen.*

But I should run out endlessly here, if I did not put a stop to my Pen. Let me here therefore only suggest to you, how pleasant

who die in the Lord.

97

pleasant it will be to sit down, with *Enoch, Noah, Abraham, Moses, Elias* and all the Patriarchs, Prophets, Apostles, Saints and Martyrs; and to have their History and Experiences, from their own Mouths, and to compare Notes sometimes with one and sometimes with another of them. And how delightful will it be, to talk with the Glorious Angels, and learn from them all the Messages and Embassies they were imploy'd in, in relation to Men and one another, and particularly to converse with those Angels, that were imploy'd in Messages, that related to our selves or Friends, though perhaps we did little imagine, at the time that we were preserv'd, directed, encourag'd or had such or such a thing suggested, by these invisible Intelligences and Agents. But, above all, how ravishing will it be to hear Christ comment upon the Divine Attributes, and the Works and Dispensations he himself was concerned in? Oh! Abyss of Thought, Contemplation and Admiration! I am plung'd, I am ravish'd, I am swallow'd up! The Light's too strong, the Subject too vast, the very Hints confounding! I retire therefore, and turn my Thoughts in another Channel, yet in relation to the same Happy State.

Thirdly, Good Works may also be said to accompany the Saints into Heaven, in relation to *the Perfection of their being performed.*

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The Blessedness of those

Hebr. 12.
22, 23, 24.

For, as the Church Militant and Church Triumphant are the same Society and Body of Christ ; So they are occupied about the same Work and imployed in the same Service, in the main. Whence, under the Gospel, we are said, *to be come to Mount Si-on, unto the City of the Living God, to an innumerable Company of Angels, to the General Assembly of the First-born, to the Spirits of just Men made perfect, to God the Judge of all, and to Jesus the Mediator of the Better Covenant.* It is not said, we shall come to these, but that we are already come to them. And how so, may some say ? How can this be ? I Answer, in many respects this may be said. For we serve the same Master, we are acted from the same Principle, we design the same End, we are united to the same Head, we are led by the same Spirit ; and why then may we not justly be said to partake of the same Priviledges, and to be taken up in the same Work and Service ? I mean the same for Kind and Substance, not as to Degrees.

1 Cor 13.
9, 10, 11,
12.

The Saints on Earth therefore are really occupied about the same Work, with those in Heaven, when they serve God and study to promote his Glory and the Interest of Christ Only, we do that imperfectly, which they attain to do in a more Glorious Manner *We know here only in part, and we prophesie and serve God in part also*

also; but when that which is perfect is come, then that which is imperfect is done away. And, that the Apostle might further clear this up to us, that the work of the Church Triumphant and the Service of the Church on Earth, are materially the same and differ only in Degree, he illustrates this Doctrine by a Consideration of Himself, in relation to Child-hood and Man-hood: Who was the same Paul, the same Man, in both States; tho' he give this Account of the change he found in himself. When I was a Child, I spake as a Child, I understood as a Child, I thought as a Child: But when I became a Man, I put away Childish Things. And so, says he, is the Difference, between the Work and Privilege, of the Saints on Earth, and those in Heaven. For now, says Paul, we see thro' a Glass darkly, but then Face to Face. Now I know in part, but then shall I know even as also I am known.

So, that we see from hence, that our Good Works, in kind, will go along with us to Heaven; tho' vastly different, as to Degree. We love God and Christ here; we shall love them better above. We praise God now, we shall praise him then also; but in a more refined Strain. We meditate upon God, his Truths, Works and Ways here; and that will still be part of our Work and Business above. For an Infinite Object, as God is, can never be understood

The Blessedness of those

perfectly and at once by any Finite Creature. And there is an Infinite Disproportion between the Nature of God and the most capacious Understanding of the highest Seraph in Heaven. Besides, the Scripture assures us, that the Angels above desire to look into the Affairs of the Church below and the Providence of God about the same. And surely we cannot be so vain, as to imagine we shall at once understand more than the Angels of Glory. So, that it is plain, that Meditation will be part of our Employment above. And what the other Services may be, wherein the Saints are employed in the Glorified State, we must leave to our own Experience, when we shall get in there.

However this we may now say in General, that, if we be so happy as to die in the Lord, we shall go from serving God in a lower Capacity, to serve him in the higher Sphere and Station. For we shall then go, from serving him as Souldiers in the Field and Seat of War, to the Court and Palace of our Glorious Sovereign; where we shall see, serve and enjoy him, as his Friends and Favourites. For, we shall then hear him saying unto us; *Well done Good and Faithful Servants, ye have been faithful in a few things, and I will, in return, make you Rulers over many things: Enter therefore into the Joy of your Lord.*

Mat. 25.
21, 23, &c.
and Luke
19. 17, 19.

And

And now I have at length come to the End, not only of this last Clause, but of all I had to say, as to the Explication of the whole Text. And tho', in managing this Province, I have studied all along, not only to be Distinct and Critically Exact, (as far as my poor Thoughts and limited Time would allow me;) but Practical and Spiritual also: Yet it may not be amiss to add something further here, this latter way, upon so serious a Subject.

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AND here, that there may be some Proportion between this Applicatory Part and the former Explicatory One, I shall reduce all I have further to say, to the Following Heads; *viz. First*, what Death is to Good Men, or what the Relation is between Death and them; *then*, what the State is they pass into at Death; *next*, what this present State ought to be look'd upon to be, by those that hope for the Future One; and *Lastly*, what our Duty is here, in order to bring this State, in a Practical Reference to the Future.

The I. Thing then, to be Considered, is; *What Death is to Good Men, or what the Relation is between Death and them.*

This can only be Answerd, by considering what Death is in it self, abstracting from Christ's Victory over it.

And here, it will be plain to every serious Christian, that Death came in as the Consequent of Sin, and was by it set upon his Throne. For it is from Sin, that Death

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is said to have received it's Power, Authority and Regnancy. As soon as Sin was brought forth into the World, we are told that Death *Reign'd*, ἐβασίλευσε, *play'd the King*, Rom. 5.17. or managed it self by the Rules of King-Craft. And no King had ever such a vastly diffused Empire: For it *passed on all Men*, Verse 12. and was coextended with the Race of Men; *because all had sinned*.

But this Universal Tyrant is now de-thron'd, as to his Power and Kingdom, and extent of his Dominion. For Christ, the Prince of Life, has seized upon his vast Empire; to which he had a just Right, both by Creation, Providence, and Redemption. Into his Hands therefore upon all Accounts, * *the Keys of the Future State and Death* the Rev. 1. 18. Entry, into it, are justly and of right devolv'd.

* So I chuse to render the Greek word αἶδης *Hades*, rather than as we do in our Version, where we find the word *Hell* made use of. For, seeing *Hell*, in our Dialect is a name that properly expresseth the future State of Torments; *Hades*, as we might easily shew from almost all Greek Authors, whether Christian or Heathen; denotes the Place or State of the Dead in General, without any special regard to their being either Happy or Miserable there. But it is no proper Place here, to detain the Reader by Criticisms; especially seeing the Worthy and Learned Mr. *How* has sufficiently cleared and most admirably improved this Text, in a Treatise on this very Place, entituled, *A Discourse concerning the Redeemer's Dominion over the invisible World*, &c. To which therefore, and particularly to what he has said, Page 9, &c. I do wholly refer the Reader.

Tim. I.
10.

He hath † *abolish'd Death*, null'd his Charter, and Vacated his Authority and Power; according to which he had play'd the King or Tyrant over Mankind, ever since his entring into the World.

It is therefore, by the Death of Christ that Death got his mortal Wound. So that he had never since had to do with any Person more; had not our Blessed Saviour, for wise Ends, renewed his Commission: But with this Limitation, that for the future, he must act under him, in a Subserviency to his Ends and Purposes; so as to be entirely at his Disposal and under his Command. So that Death does no more Reign and Play the King, in the World, as before: But is now become the Servant and Messenger of

† The word καταργήσας, which we render *to abolish*, is used in Scripture, and rendred by Interpreters in different ways, but still in the same Sense and to the same Purpose, in the main; as sometimes *to make without effect*; *to make of none effect*; *to be loosed from*; *to be delivered from*; and *to bring to nought*: For which let the Reader consult, Rom. 3. 3. Rom. 4. 14. Rom. 7. 2. & ver. 6. 1 Cor. 1. 8. & 13. 8, 10, 11. 2 Cor. 3. 7, 11, 13. Eph. 2. 15. 1 Cor. 15. 24. Rom. 6. 9, 27, &c. So that this Verb καταργᾶν, which is rarely, if at all, used by Heathen Authors, is frequently made use of in Scripture, and is in some sort peculiar to it; at least, it is so in this Spiritual Sense, in relation to the abolishing the Power and Authority of Death. And indeed, when we consider how wonderful this is, in it self, that the Authority, Power and Charter of Death, should be null'd and voided by the death of Christ; it is no wonder, if the Spirit of God should make use of a new word, upon such an occasion, as expressive of such a purpose.

Christ;

Christ; of whom he makes use, to seize and arrest his Enemies, in order to detain them in Prison, till they be brought forth unto the Assizes of the last and great Day; and whom he uses also, to bring those home to himself, who are his real Friends and Servants, that they may rest from their Labours and have their works to accompany them in to Glory.

But this Commission, which Death has got now, is limited to a determinate Period, even to Christ's second Coming. For then its Commission is to expire for ever. For ^{Rev. 20.} we are told, that at last *Death and Hades*, or ^{14.} *the Future State*, shall be cast into the Lake of Fire or Hell; i. e. Death, and the State of the Dead shall cease then to be, as to the Righteous, and yeild their Power unto the Lake of Fire, wherein the wicked are to be consumed, and into which all that is imperfect must flow at length. So that *the second Death*, which is eternal Misery, is to succeed as the King and Tormenter of wicked Men, instead of the *first Death*, which was the King of Terrors before to Mortals. So that this is the *second Death* to Sinners; when Death and Hades, or Death and the imperfect State that follows it, come to a full End, as to the Righteous. Whereas these are consummated, as to wicked Men, by eternal Misery; at the same time, that eternal Life and Happiness take place fully with respect to

1 Cor. 15.
24, &c.

to the Saints, *i. e.* after the Resurrection. For, as the Apostle says, *then cometh the End, when Christ shall have delivered up the Kingdom to the Father, that God may be all in all: For until then he must Reign, as Mediator, until he hath put all his Enemies under his Feet, and destroyed the last Enemy, which is Death.*

From all which, it doth plainly appear, that Death, since Christ's coming especially, is not the same it was before. For Death, which was before the King and Sovereign of mortal Men of all sorts, is now no more than Christ's Messenger, to detain his Saints, as to their mortal Part, until he demand their release. Whereas he continues still to be the King and Tyrant of all the Children of Disobedience. And therefore from all that has been said, it does plainly and evidently appear, how extensive Christ's Power and Authority is, especially since his Resurrection.

I proceed therefore, II. To consider, what the State is, that the Saints pass into immediately at, or after Death.

And here, since I have said so much already, in explaining the Text and particularly the last Head; I shall therefore reckon it sufficient now, if I represent unto you the future Glory, which good Men enter upon at Death, in a short View and Idea of it.

And indeed, how can one insist long

in what even the Scripture speaks of only in general, and frequently in metaphorical terms; as if it wanted proper Words and Expressions to describe this in. Especially, we call to mind, that *Paul* himself, tho' *he was rapt up into the third Heavens*, doth ^{2 Cor. 12.} assure us, that *he heard there Words unutterable, which it was not lawful for a Man to express*, even upon the Supposition that he was able to do so.

Let it therefore suffice us here, that our text, after all the Explication we have given of it, and all other Places of Scripture of the same import, doth center in this one thing; that the Saints at Death shall be compleatly and for ever happy.

Now, seeing Happiness is a word and thing, that can never be enough considered, I shall leave it to your own Thoughts, to be seriously and constantly meditated upon, for which end, I shall lay before you this following Thred of Thought, in order to the right and full conception of Blessedness; as far, as Mortals here below can think and speak of it, at such a distance from it.

Only this one thing I crave leave to premise, as necessary to the understanding what I have to say briefly on this Head; that I shall not confine my self to the Felicity of the separate Soul only, but take in the Happiness of good Men after the Resurrection also. For as the *first* is introductory to

to the *latter*, and the *latter* the Consummation of the first: So, according to the old and true logical Maxim, *Perfektissimum in unoquoque genere definitur*, every thing must be described as considered in its utmost Perfection.

This being premised, let us now consider the true Happiness of the Saints, at and after Death, in relation to two Things, *viz.* It's *constituent Parts* and *superadded Accidents*. For these two will afford us its full and compleat Idea, as far as we are able to think of it here below.

And *1st*, Let us consider the constituent Parts of the future Blessedness, which are two, *viz.* *Subjective* and *Objective*.

(1) *Subjective Happiness* is that which presents it self first to our Thoughts, as what is immediately constitutive of Blessedness, as to us. In order to the Consideration of which we must take a threefold View of our selves, *viz.* in relation to Soul, Body, and the whole Man, as made up of these united.

And 1. As to the Soul, we must suppose, that when it leaves the Body and gets into Glory, it's Intellect will be filled with the most bright and perfect Images, Idea's and Apprehensions of things. Oh what distinct Apprehensions shall we then have of the great and glorious, tho' to us now incomprehensible, God; of his admirable and adoreable Attributes; and of the wonderful Mystery of the Trinity of Persons

persons in the Unity of the Divine Essence?
 What astonishing Views shall we then have
 of the Works and Providences of God?
 Especially of that Master-Piece of Divine
 Wisdom and Goodness, *viz.* the Incarna-
 tion, Sufferings and Satisfaction of the Son
 of God. How will we be ravished, when
 we see God thus, in the bright Mirror of
 Christ the Redeemer, without any Cloud
 upon our Understanding? And if the In-
 tellect be thus bright and clear, how per-
 fect and uniform must the Will be supposed
 to be, which is regulated and directed by
 it? It must then surely be intirely Holy
 and Righteous. And consequently thus also
 must the Affections be supposed to be, *viz.*
 orderly, harmonious, and free from all car-
 nality, weakness and confusion.
 And 2^{dly}, when the Body is raised at the
 last Day, to be a fit Companion for the
 glorified Soul, we must of necessity sup-
 pose, that it will be quite another thing, as
 to Qualities, than now it is. There will
 be no Mutilation or Defect seen then in
 any Saint; no Weariness or Pain felt by
 them; no Sickness or Indisposition known
 to attack them; and no Death feared by
 them. We shall see none decrepit or old,
 nor any look pale, wasted, faint, or discon-
 tented. For our Bodies then shall be in a
 perpetual Vernancy of Youth and Health.
 We shall look fair as the Morning and vi-
 gorous

gorous as the Sun in his full Strength. W
shall be brisk as the Lightning and nimble
and agile as the winged Thought. And,
I may be allowed, as sure I may, to u

Zech. 12. 8. Scriptural Words; *He that is feeble shall be as David, and the House of David as Angels* (for so I render *Elohim* here, rather than *God*, as our Version doth,) even, each of them, *as the Angel of Jehovah*. How

1 Cor. 15. 42, 43, 44. he tells us; *that our Bodies, that are now be sown in Corruption Dishonour and Weakness, and as natural Bodies, shall be raised again in Incorruption, Glory and Power, and as Spiritual Bodies. i. e.* So as to become fit

Phil. 3. 21. *affures us, that our vile Bodies shall then be fashioned like unto the Glorious Body of Christ*

Now 3dly, If both Soul and Body shall be rendred thus Perfect and Happy, we may easily conceive the Felicity of the whole Man, as resulting from the desirable union of these, never to part or separate more. How pleasantly, intirely, uninterruptibly and unweariedly, shall we then be taken up, in Devotedness to God, Contemplation of him, Thanksgiving to him, and Activity for him? And oh! what Pleasure, Joy, Satisfaction and Ravishing Exultation

Mind must be supposed to follow this our Beatific Vision and Fruition of our God and Redeemer?

But here I have, in what I have said, prevented my self, as to what I proposed to say, as to the next Head. However, it may not be amiss to name it once more, if it were but for Order's sake.

Therefore (II.) let us remember, That *Objective Happiness*, is the Great Foundation of that which we call *Subjective*. For without the Vision and Enjoyment of God, how impossible is it so much as to conceive of true Bliss and Felicity? And therefore I was, in a manner, forced to include this in the former. So that I must leave the distinguishing them to your own Thoughts and Inquiries. And, in the mean time, I shall proceed to the next Head. For tho' I have already mentioned the Essentials of Blessedness: Yet,

2dly, The *Superadded Accidents or Circumstances* of Happiness do also deserve our serious Consideration; as tending not a little to heighten the *Idea* of this, if duly and seriously thought upon; tho' I readily confess, that the Essentials of Happiness, which I have toucht upon, do involve all I have further to say here. However this does not render a distinct View, of what I have to say further, altogether unnecessary. Now there are Three Things I shall but mention here.

1. That

The Blessedness of those

1. That the Saints after Death shall have an Happy Place to be in. We may justly call this Heaven, in a general way of speaking. Tho' we have just reason to believe, that the Saints shall reach this Happy Place and State, as to further Degrees, when their Bodies are re-united to their Souls after the Resurrection; as I have already hinted above. But, not to insist on this critically or particularly now, (which would carry me too far;) let it be sufficient to say with the Scripture, that Heaven must be supposed to be a Place wholly made and calculated for Happiness, Pleasure, Satisfaction and Praise. And therefore we must conclude, that the Particular Mansions, which will be assigned the Righteous there, must be supposed to bear proportion to that *Idea* and Notion which we have of that excellent Country, according to the Description of it set down in Holy Writ.

2. After Death the Saints shall be Happy, in the Glorious Society of Angels and Good Men. And oh! how pleasant and ravishing must this be; when neither Division, Jealousie, Lust, Prejudice, or Passion, shall ever enter in to disturb that united, loving, and happy Company.

3. After Death there will be also an Happy Duration, which will never run out or come to an end; without which all I have said would be defective, and fall short
of

of composing what we call real Happiness. Now this, if considered, with respect to *Subjective Happiness*, denotes what we call *Immutability*; if, with respect to *Objective Happiness*, *Stability*; if in relation to the other *Superadded Accidents*, *Continuity*; and in a reference to all these together, as well as in it self, *Perpetuity*, or, as we commonly call it, *Eternity*. Tho', if we come to adjust Words to Notions and Things, in order to speak properly, *Eternity* is only applicable to God; whose Duration is not only without Ending as ours, but necessarily so; as being without Beginning and Succession also: and therefore he only can be said properly to be Eternal, or, as the Scripture speaks, *to inherit Eternity*.

Isai. 57. 15.

These are but a few and short Hints of a Vast and Immense Subject. But what is defective this way, let us study to make up, by lengthening and stretching them out in Meditation, for our Benefit and Advantage. For I have yet other Heads to consider, before I have done with my Work: And therefore I must be excused if I say no more on this Branch of the Improvement of the Text.

But here, before we return from considering the State of the Future Blessedness to our Present State of Mortality and Vani-

- ty, it is natural to think of those, who a while ago were the Inhabitants of this World, and are now enrolled amongst the Citizens of the Heavenly *Jerusalem*. And surely Thoughts of this kind cannot be either unuseful, or unseasonable, seeing none of us know how soon we our selves may be called out of time into Eternity. And therefore it becomes us, to remember them,
- Heb. 6. 12. *who thro' Faith and Patience have attained to inherit the Promises, that we may imitate their Vertues and follow their Example, as far as they attained to imitate Christ and obey his Laws. For of such Persons we may safely conclude, that they are now with the Lord: seeing we are assured, that all those, who in a patient continuance in well doing, seek after Honour, Glory and Immortality, shall inherit Eternal Life; for what does God require of Men, but to do justly, love Mercy, and walk humbly with their God. So, that those, and those only, who fear God and work Righteousness, are accepted of him, and shall be rewarded by him, without regard to Nation or any other outward Consideration.*
- Rom. 2. 7. *those, who in a patient continuance in well doing, seek after Honour, Glory and Immortality, shall inherit Eternal Life; for what does God require of Men, but to do justly, love Mercy, and walk humbly with their God. So, that those, and those only, who fear God and work Righteousness, are accepted of him, and shall be rewarded by him, without regard to Nation or any other outward Consideration.*
- Mic. 6. 8. *ty, shall inherit Eternal Life; for what does God require of Men, but to do justly, love Mercy, and walk humbly with their God. So, that those, and those only, who fear God and work Righteousness, are accepted of him, and shall be rewarded by him, without regard to Nation or any other outward Consideration.*
- Acts 10. 34, 35. *work Righteousness, are accepted of him, and shall be rewarded by him, without regard to Nation or any other outward Consideration.*

And indeed we ought to look upon it as our Duty, to do what we can to keep up the Memory of worthy and eminent Persons, when called from us. For, tho' this can be supposed to add nothing to their real Happiness; yet there are other Considerations

derations that render this, more or less, our indispensable Duty. For, 1. This tends to the Honour and Glory of God, whose Word is thus cleared up and seen to be fulfilled in the Events of his Providence in this World. And there are no Histories more instructive and useful this way, than those that contain faithful and exact Memoirs of the Lives of Persons illustrious for Piety and Parts; especially when Distinguishing and Eminent Circumstances have afforded them great Advantages above others. 2. This therefore tends also to the Great Benefit and Advantage of Men; who are frequently more led by Example than Precept. And what a loss were it to Posterity, if all the Histories and Annals of Time past were lost or destroyed? Seeing we find it a great Disadvantage, that the Accounts we have of former Ages are so very lame and imperfect, and in many respects uncertain, notwithstanding of those bulky Volumes that fill our Libraries. 3. And does not Gratitude oblige us to attempt something this way, if either we our selves or the Publick has been the better for them; especially if the Church of God and the World have received any real and valuable Benefit by their means? Nay, 4. To design this, is to harmonize and fall in with the Method of God's Providence, in fulfilling his Promises this Way; one whereof is, that *the Memory of Good* Prov. 10. 7.

Psalm. 112. 6. *Men shall be blessed, and that the Righteous shall be everlastingly remembered.* And therefore he himself took care, that the Amanuenses of his Sacred Oracles should be sure to insert the Memorable Histories and Characters of his Eminent Servants, adding also some Account of their Contemporaries, who were wicked, as a Foil to set off the others Vertue by. For we find the greatest part of Scripture written Historically; wherein *Enoch, Noah, Abraham*, and other illustrious Persons, are recorded with Honour, for the good of Posterity. And now, that the Canon of Scripture is compleated, ought it not to be lookt upon, as Duty, to continue the same Design, if we are any way qualified for the Performance?

But, who are qualified to do this Service, but those who were the Contemporaries of those eminent Persons, whose History or Character, or rather both, ought to be handed down with Care and Impartiality to Posterity? For such only are capable to relate things truly and justly, while things are recent and fresh in Mens Memories, and consequently while the Affection is vivid, to give every thing its proper Turn and natural Colour; that Posterity may know, what the real Sentiments of Men were of such Persons, while they themselves liv'd. And, upon this score, I value more the short History of *T. Pomponius Atticus*, written by
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Cornelius Nepos, than all that the same Author has said of the famous Grecian Generals, because he was his Contemporary and one that personally knew him.

And therefore, I think, it is the Duty of those, who were particularly honoured with long and intimate Acquaintance with our late Great and Excellent Prince, to contribute what they can, towards the handing down to Posterity the fair and true Copy of his Illustrious Life and Actions, together with that of his Good Queen to the view of those, who are to live in after Ages. And oh! that thus some *Thuan* may be rais'd up in our Age, to do the World that Service as to our Times, which he did as to his own.

I pretend not either to have the Ability, or to have had the Advantages of many others. But, what I wanted of Personal Acquaintance, I have made up, in some measure, by Converse with those, who knew him as long and as intimately as most Men can pretend to.

But, yet I shall be far from presuming to give any thing like a History of him: which I hope will be done, in a little time, by better Hands. Neither would this agree with our present Exercise.

Nay, I am far from the Vanity of imagining, that I am capable to give any full or exact Character of this Great Man: But

** Written by
the Bishop of
Sarum.*

should rejoyce, if the same or like skilful Pencil, who drew the Picture of the Good Queen *Mary*, in an * Essay on her Memory, would attempt another on *William* the Great.

All I pretend to here, is to give you a few Touches, however imperfect ones, towards the Drawing of his Picture, which I hope will be fill'd up and drawn over to greater Perfection by better Limners.

In the mean time, as the smallest Brook, that pays its Tribute to the Ocean, is not despised, tho' it bring in but a little Quantity of Water, in comparison with huge Rivers: so I may be allowed to suggest something here, how little soever it may appear, when compared with the Essays of more able and elegant Pens.

And perhaps I have this advantage above Great Men, in relation to this Subject; that as I was never brought under any particular Obligation to our late excellent Prince, by either Place, Pension, or Present; whence I can be supposed to be under no Temptation of Flattery: so my Obscurity places me below Envy, and consequently allows me to speak with more freedom, because with more safety from the lash of refined Criticks, than great and eminent Authors can be supposed to do.

But, if even my Meaness shall prove no Sanctuary for me in this case, I have this
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satisfaction, that I am conscious to my self of having proposed an honest End before me, in this small Essay ; which takes its rise from nothing, but a true Sense of Duty and Principle of Gratitude to a common Benefactor. And, as this inward Satisfaction carries me above all worldly Considerations : so, if any Person shall caluminate me, from Hatred to the Memory of the Deceased, I shall reckon it my Glory to suffer Reproach in such Company.

However I shall be far from retaliating, in this Case : for I am taught to render no Man evil for evil, or railing for railing, but rather to do good, if I can, even to the worst Enemies. And therefore I shall wish them no more hurt, than Christ did the obdurate Jews, when he prays *his Father to forgive them* ; according to the Example of our late King, when he did so pathetically tell the World in his last Speech, how readily and chearfully he could pass by any, *even the greatest Offences committed against him.*

And now, that I have made mention of him, it is high time to leave Prefacing on this Subject, and to proceed to what I have to say, as,

A
 CHARACTER
 OF
 King WILLIAM.

AND here, that I may neither confound Things, nor unnecessarily multiply Heads; I propose to consider this Great and Eminent Person, *first* Abstractly, as *A Man and Christian*, without any immediate regard to his Grandeur in the World; and *next* I shall present you with a few Thoughts of him, in relation to his eminent Station, as a *Prince*, (under which we shall consider him as a Magistrate, Statesman and Soldier;) and *then* in the *last* place, I shall give you some *Idea* of him, in reference both to God and Men, as to his Serviceableness in the World and to the Church, as a *Happy Instrument* this way, in the *Hand of Providence*.

And

who die in the Lord.

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And I. As a Man and Christian.

Our late Glorious Monarch, was not only descended from a Race of Heroes, but was eminently One Himself. And as no * Family rose more remarkably to the highest Pitch of Honour and Goodness at once than this did, in *William* the First, Prince of *Orange* and Stadtholder of the *Netherlands*: so no Family did ever die more illustriously than the same did in *William* the Third, Prince of that Name, as well as the Third *William*, King of *England*.

In him was the Poet's Saying eminently verified, that *Fortes creantur fortibus & bonis*, That Heroes ordinarily are only produc'd by Heroes.

* It may not be amiss here, to copy out the Last Paragraph of Sir *Bernard Gascoy's* Description of *Germany*, sent to King *Charles II.* in the Year 1672, when he was Envoy at *Vienna*; as we have it, in a late Book, entituled *Miscellanea Aulica*, Pag. 63. "The House of *Nassaw*, says he, "that had the Honour to produce the Emperor *Adolphus*, "*Nassovius*, deriveth its Extraction from *Theodosius Loporeno*, "Uncle to *Serverus Caesar*, with whom he came into "*Germany*, and married the only Daughter of the Dynast "*Nassovia*. Tho' in extent of Land and Territory many "other Families in *Germany*, much exceed it; yet for "Antiquity, and the great Merits of the Princes it has "produced, few or none can equal it. The Lineage of "the Emperor *Adolphus* is long ago extinct, and there only "remains that of the Prince of *Orange*, *Hadamar* and *Siegen*, "and of the Earls of *Sarbruck*, all Lords of inconsiderable "Forces.

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The Blessedness of those

And here therefore I might take occasion to run out upon this glorious Race and his Majesty's eminent Ancestors and Relatives. Which alone were a vast Subject; seeing the best Blood of *Europe*, center'd in him, and run thro' his Veins: there being few Royal, Sovereign or illustrious Families, to whom he was not related by Consanguinity; as to others by Affinity. And, among the rest, it is no disparagement to name the excellent *Colligni*, Admiral of *France*, the Preserver of the Liberties of that Kingdom and Patron of the Reformed Religion there. But I must call to mind, that I act not the Part of an Historian here, and that I am of the Poet's Mind, who says; *Et Genus & Proavi & Quæ non fecimus ipsi, vix ea nostra voco*; that we can hardly reckon Blood, Birth and Family our own, or any thing which we have not wrought, or do not possess, so as we may call it justly and personally our own. And therefore I shall confine my self wholly to himself.

And first as to his better Part, I must say, He was a Thoughtful Person, of a Vast and Uncommon Intellect. And therefore, if he spoke little, it was, because his Mind had attain'd to its due and thorow Poize. Dry and solid Thought, without Fancy or Affection, directed him to speak much in little. Of which his Publick Speeches are a sufficient Indication. In which, as in all his
other

other Discourses, and even in his ordinary Converse. This seem'd, in a great Measure, to be his Rule ; not to use two words, where one was enough and sufficiently expressive of his Mind.

And, as this Thoughtfulness and Sedateness was natural to him ; so his Acquaintance with Men and Things confirmed him in it: Seeing he was, by long experience, convinced, that it was much more eligible, to restrain himself ordinarily from speaking, than to tell his Mind fully at any time.

And yet his Imagination was vivid and his Invention fruitful: As appeared sufficiently, in the quick and suddain answers and Repartees, which he gave to those Persons that had the honour to discourse with him ; wherein, as he spake not a word needlessly, so he was never wanting fully to satisfy those who made their Addresses to him.

In order to which, his Memory was never known to be at a loss, to furnish him with all those just Idea's and genuine Images, which were necessary for Business or Discourse. An eminent Instance of which, was his remembrance of Men ; seeing he seldom, if ever, was known to forget any Face, he had once fixed his Eyes thorowly upon. Wherein, I must say, I know none his Parallel, in all History, unless we give Credit to what *Zenophon* says of *Cyrus* the Great,

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The Blessedness of those

His Body, I confess, seem'd to bear no Proportion to the Soul its Inhabitant. But, tho' he was of a slender make; yet, as he was none of the Lowest, so he was of a cleanly Body and comely Aspect.

And, as he was capable of enduring Fatigues, to which he had inured himself by frequent and almost constant Trials: So, if we call to mind, that he was an * Orphan of the eighth Month, this will appear the more considerable, as being indeed little less than a Miracle.

His *Head* and *Hand* were very remarkable; the *first*, in its large and oblong form,

* This we have sufficient Evidence for, as from uncontested Tradition, so from a Letter of Mr. *Abraham Cowley* (then Secretary to my Lord *Fermyn*) during King *Charles* the Second's Exile, written to Mr. *Bennet*, afterwards Earl of *Arlington*. The Letter is in *Miscellanea Aulica*, Page 152. dated from *Paris*, Novemb. 18. 1650. where are these Words, Page 153. 'We have received a greater Blow abroad than any thing at home can recompence, if we were to have never so good News; that is, in the death of the Prince of *Orange*, who died last Week of the Small Pox, after a Week's Sicknets, and was, I think the most considerable Man at this time (as to the Consequences of his Person) not only to us, but to all this Part of the World, that could have been taken out of it. *The Princess Royal is in Her 8th Month.* if it please God to give Her a Son, it will be some Consolation in this great Misfortune. Now this Letter being written the 18th Day of *November* New Style, was four Days after Her being brought to Bed, tho' Mr. *Cowley* could not at that time be supposed to know it, through the distance of Place. For every Body knows that King *William* was born on the 4th Day of *November* 1650; that is the 14th Day New Style.

Which

which was found to be so full of delicate Brains, as was amazing to those that consider'd it, either as to the quantity or quality : The *second*, in the softness and whiteness of the Skin, the taperiness of the Fingers, and the curious Symmetry of the whole Contexture. But, since his being opened we may add his *Heart*, as proportionable to the first of these in Firmness, and to either of them in Delicacy. As if Nature had dictated this ; that he had (in a Just proportion) a *Head* to contrive, a *Heart* to dare, and a *Hand* to execute ; what the first had concerted, and the other resolved upon.

But seeing his Face, especially the Fore-Head and upper Part, was that which was usually most admir'd ; I have frequently imagin'd, (if I may be allow'd to make any Comparison, from the Observations I have made upon ancient Medals, which, I may say, I have perus'd with some Care,) that his Fore-head resembled that of *Julius Caesar*, his Eye that of *M. Antoninus* the Philosopher, and his Nose that of *Constantine* the Great. As if he had been markt out, in Providence, to be like the First in Contrivance and Courage, the Second in Wisdom and Gravity, and the Third in Zeal and Success.

His *Eye*, I confess, did chiefly deserve Mens Consideration, if not Admiration also.

also. And as, I think all Men did agree, that there was something very extraordinary in it : So I must say, that I never beheld any exactly like it. Majesty and Mildness, tho' seldom seated together, did equally shine forth in these wonderful Luminaries. They were all Flame, but a Lambent not a scorching one. I never beheld any look more Grave, while at the same time nothing was ever seen more Piercing. So that one found himself, when he spoke to him, under a reverential Fear and attractive Love, at the same time; as if (in an unaccountable way) he had been invited to be free, and yet oblig'd to remember his Distance and keep a just Decorum accordingly.

He had a *Head* wholly turn'd for great Matters. So, that if he was not so observant of himself, in relation to little and minute things ; it was because they were below him, and foreign to the situation of his Soul and elevation of his Genius. *Aquila non captat Muscas.* And if catching of Flies was agreeable to a *Domitian*, and playing the Buffoon and Fidler the Employment of a *Nero* ; yet it must be supposed to be below a *Pompey* or *Cesar* to trifle away Time so indecently and impertinently. Hunting, and Shooting, or such like Masculine Exercises, were the only Diversions he found Pleasure in, when a Relaxation
from

from Council and Business was thought necessary, or could be obtain'd.

As for his Religion, he was a true and fixed Protestant, well acquainted with the Principles of Christianity, and sincere in the Profession thereof. And when he was once ask'd by a Popish Prince abroad what he thought of the Catholick Religion, as he call'd it, he pleasantly answer'd, *That he thought it the worst Religion in the World for a Prince, and that for his part he was resolved never to let in a Priest to all his Secrets.* But if some ill Men have attempted to blacken him, even in this particular, we are sure, even from his worst Enemy the French King, in his late Memorial by his Envoy to the States General, that they had quite another Character of him abroad. And, therefore, though it was not thought decorous, to triumph openly over his Ashes at *Versailles*; they did not think it inconvenient to give way to publick Rejoycings on this Occasion at *Rome*. But surely Malice it self will be ashamed to vent such ridiculous Stuff now, after so full and pathetical an Account of himself this way. in his last Speech, as well as in his devout Communicating a little before his Death. Which brings to mind his Answer to the Address of the Nonconformist Ministers, at his coming to *London*, *January 2. 1683.* His Words were these, *Gentlemen, I came purposely over*
for

for the Defence of the Protestant Religion. It is my own Religion, wherein I was Born and Bred, the Religion of my Country and of my Ancestors: And I am resolved by the Grace of God always to adhere to it, and to do my utmost for the Defence of it, and for promoting a firm Union among all true Protestants.

But he was not, I confess, a narrow-soul'd Protestant, confining his Charity to a subdivided Party. He did not understand what the *jus divinum* of disputable Ceremonies meant. Nor could he imagine, that all the Reformed Churches abroad, or Dissenting Ones at home, were to be look'd upon as accursed, because they differ'd in Government and Usages from some others. He was of a great Latitude in such Matters. And therefore, as he did not censure the form of Kneeling; so he thought that of Sitting as eligible where it obtain'd. He communicated as a Christian, whether after the *English Belgick* or *French* form, as he had Opportunity; and never dreamt of making so sacred an Ordinance the Badge of a Party, far less of prostituting it to mean or wordly Ends. Wherein yet he gave all just Allowances to Men of more narrow Apprehensions; as looking upon it to be as impertinent an Attempt, (and in other Respects a much worse one,) to endeavour to bring all Mens Minds and Consciences to one standard; as to undertake that all the

Clocks

Clocks in the World should strike continually at the same Minute, without any Variation.

His care therefore was, to lay a solid Basis for Peace and Security, by giving Liberty to all Parties; at the same time that he advanced the greatest by Incouragements. He pretended to no Prerogative to infringe the Liberty of Mankind and Human Nature. Nor was he ever so mad as to dream, that Kings, Popes, Prelates or Lords were sent down, as it were from the Clouds, Booted and Spur'd to ride and Tyrannize over their Inferiors; as if other Men were a lower sort of Animals, made for them to use as they please. He was heard to say, when mention was made of a certain Prince that had incroached upon the Right of a weaker Neighbour, when one of the Company defended his doing so, merely because it was convenient for him: *What ridiculous Reasoning is that? As if because I am a great Man and you an Inferior, I had any just Pretence to seize your Estate: From this Argument only, That it lies convenient for my present Use. Pray consider, if you could possibly think, that this were a sufficient Reason for my ruining you.* But, as all his Life and Actions were one continued Demonstration, that he was never to be shaken in this wise, Pious, and Generous Principle of Liberty: So there is one Instance of it so Memorable, that it

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deserves a peculiar Asterick. When *the King and Queen* took the Coronation Oath of *Scotland* in the Banqueting-House, *May 11th. 1689*, his Majesty desired the Commissioners that tendred the Oath, to explain that Clause therein, which he had before scrupled at, that the Company present might have the same Satisfaction he himself and the Queen had received in private. Upon which the Commissioners did publickly declare, that the Convention of the Estates of *Scotland* had authorized them to represent to his Majesty, that that Clause in the Oath, whereby his Majesty was oblig'd, *to root out Hereticks*, did not import the destroying of them, seeing by the Law of *Scotland* no Man was to be persecuted for private Opinions, and that even obstinate and convicted Hereticks were only to be denounced Rebels and outlawed, whereby their moveable Estates were to be confiscated; but, that the design of it was, that his Majesty was oblig'd to put the Law in due Execution against Popish Missionaries and Trafficking Priests and Jesuits, who came into the Nation to disturb the Government. Upon which his Majesty said; *Then as I take this Clause, in this Sense only, so I declare that I mean not by these Words, that I am under any Obligation to become a Persecutor.* To which when the Commissioners answered, *That neither the meaning of the Oath, nor the Law of Scotland*

did

did import it: The King immediately replied; *In this Sense then I only take this part of the Oath, for which I take you and* (turning his Hand and Eye round to all the Company) *all the Gentlemen present here Witnesses.* And, seeing I was then present, and at the end of the Table, (whither I got in by the favour of a Nobleman) and was therefore one of the Witnesses that heard all this distinctly; I think my self obliged to publish that now, which I wrote then from his Mouth; in which I know not, that I mis'd one word, at least any word that might alter the Sense. And I must confess, that this Tenderness and Concern of the King, together with the Seriousness with which he swore that Oath, his Eye being intently fixed towards Heaven the whole time, did leave such an Impression upon me of his Probity and Worth, as never did, and believe never will, wear off my Mind.

When therefore the late base and hellish surmises were industriously spread abroad, of his designing to hinder her present Majesty's Succession to the Crown, I was not only proof against them, but could easily discern a Design laid that way to prejudice her Right, by ruining, if possible, the very Bottom upon which she and we do at present stand. But, Thanks be to God, that the House of Peers has turned that Engine upon the Contrivers; upon the Information

of the Noble Lords, who inspected his Majesty's Papers, by the Queen's Order. And as the Right Honourable the Peers, have justly censured that Report, as * *Groundless, False, Villanous and Scandalous*, and desired her Majesty to give Order to Mr. Attorney General to prosecute, with the utmost Severity of Law, the Authors or Publishers of the above-mentioned, or such like Scandalous Reports: So I hope an end is put to this Popish and French Plot to imbroil our Affairs. And I believe all honest Men will joyn vvith me, in returning hearty Thanks to their Lordships for this Publick and Generous Service, and in begging God to bless them the more upon this Account. But to return,

Our late good King vvvas Exemplary in his Life and Practice, as vvell as fixed in and steady to the Christian Principles. And, if some object his Liberty in diverting himself on the Lord's Day; I answer, that as this vvvas rearly and in Recreations otherwise lauvful and innocent: So vve must remember that Allovvances are to be given to Principle and Education. *Calvin* himself led the Dance in this, vvwhose Principle is knovvn, and vvwhose Practice bore proportion

* See the Printed Paper, entituled; *The Manners of Fact, Resolution and Proceeding of the Right Honourable the Lords Spiritual and Temporal in Parliament Assembled, on Monday the Fourth of May, 1702.*

to his Notion. And, as he scrupled not to recreate himself, by shooting at the Buts after Sermon, on that Day : so the Ministers of *Geneva* ever since have condemned the Strictness of others, as Jewish Superstition. And, tho' I am of a quite different Opinion my self, yet as I dare not rigidly condemn that excellent Divine and others of the same Opinion : so I am sure, this Consideration ought much more, in all reason, to be lookt upon as sufficient to put a stop to some Mens Censures, of a Prince, whose Business allow'd him not to make such a narrow Inquiry into this Matter, as *Calvin* was and other Divines are obliged to do.

However his Morals were just and exact. And, if malicious Men have misrepresented him here in the blakest Character ; it is but what the best of Men in all Ages have met with. But all these villanous Reproaches are long ago blown away, and the Authors and Spreaders of them ashamed to mention them more. So that we have now his Character fair and unstain'd, as a true and noble Picture of rare and uncommon Vertue.

With what profound Veneration did he honour the Name of God, especially towards the latter end of his Life ? For if, at any time, that glorious Name had been made mention of occasionally by any, he was ever observed to have a peculiar Emo-

tion of Soul, discover'd in a serious Look upwards to Heaven, as if he had still follow'd it, with a mental Prayer.

And indeed those that observed him most narrowly, have had just reason to believe, that he did nothing of consequence, without imploring the Divine Blessing. An Instance of this (not to mention our former Monthly Fasts) was seen, in his obliging an eminent French Minister to enter his Coach and pray, before the Action, while he devoutly kneel'd all the time without.

His Faith, Trust and Confidence in the Divine Providence, in the midst even of the greatest Dangers, was eminent almost beyond Example: For in this he acted from a higher and more noble Principle than *Julius Caesar*; who said indeed, *It was better to die once, than to live always in Fear*; but knew little what the proper Remedy was against that Passion; Whereas our good King acted from a steady and fixed Belief of the Divine Superintending Providence; as knowing, that if a Hair could not fall from his Head, without his Heavenly Father, far less could he be cut off without it, on whose Life so much did depend. When therefore, in the Fight at *Landen*, one begg'd of him not to venture too far; he briskly replied, *Mind you own Duty, I am now in mine*. This Undauntedness was so known and constant, as well as the Principle he acted from, that

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it became a Matter of Derision among prophane Persons, who used to say, *they did not care to venture so far as he did, for all his Predestination Hat.* But yet he was so far, from loving rashly or needlessly to expose himself or others to Dangers, as some were pleased to give out; that he used to censure those that did so, saying, *they had no Call to expose themselves at that rate.* And, when one told him, that a Gentleman, that had come to see the Army only, was kill'd by venturing too near to view the Enemy; he said, *he was sorry for it;* but added, that *he had nothing to do there;* whereas, said he, *I am here in my Calling, and about my proper Business.* So that his Courage was far from Rashness or Presumption, but was indeed truly Christian, in the most elevated Sense.

But, tho' he was thus inured to War, and had his Blood and Spirits raised this way so frequently to the highest Pitch: yet he was all Calmness and Sedateness in time of Peace. And tho' he was not the most easie to give Access, which was no wonder, considering how precious his Time was to him, vvho had alvvays so much Business to mind: Yet no Man was ever known to receive those he gave Audience unto, vvith more Civility and Discretion, Kindness and Humility. For he was as compleat a Gentleman, as ever *Europe* had to boast of; being pleasant and Affable, tho' Reserved

and Close ; Condescending without Meanness ; Courteous without Fawning ; and Grave without Moroseness.

And in Discourse no Man was more open to Reason. For, as Solicitation and Importunity, without this, made no Impression at all upon him ; (tho', to avoid trouble this way, he did sometimes yield, in smaller Matters :) so this alone would immediately turn him. And, in this case, he never scrupul'd to say, tho' to the meanest person, *You are in the right ; or, I apprehend you ; or, I see and own that your Argument is good,* to which he would frequently subjoyn, *I yield ; or, you have now convinced me, and, I will do accordingly.* Tho', at the same time, his first Notions of things were unsally so clear and solid, that he oftner drew his Servants to yield to the Strength of his Reasons, than they him. For tho' he spoke in a Laconick and Sententious Way, yet his Discourse was all connected, and close Reasoning, especially in Matters of Importance.

He was perhaps the most brave and generous Enemy ever was in the World. I could tell you of one, who had long opposed him, and whom, being in his Power, he let go upon his bare Parole of Honour, either to get another exchanged for him, (who was then in the *Bastile in Paris*) or to return back to Prison in *London*. And when the

the Gentleman had fruitlessly attempted the former, and bravely kept his Word in the latter : he was so taken with his Generosity, as freely to give him his Liberty. This I relate from the Gentleman himself ; who ever after admired the Man he had formerly so much hated. But his detaining *Mareschal de Boufflers* only, instead of the *Garrison of Namure*, (tho' he might have had just Pretences to have followed the French King's Example, in detaining his Souldiers contrary to the cartel and agreement of War,) is an Instance of his Gallantry, beyond exception ; and such a one as that *Mareschal* himself has often spoken of with Honour. I may add his Words to the French Plenipotentiaries, after the Treaty of *Ryswick*, when they askt what Message he had to their *Grand Maistre*. Tell him, said he, (so were his Words, as near as I can remember) *that he made War upon me, without just Provocation ; that, when he did so, I did not fear him ; that I studied to act, during the War, so as he might fear me. But now, that the War is ended, as I was his Rival then, so I will be in Friendship, if he be true to his Engagements.*

How generous he was thus in his Temper and Disposition, needs hardly indeed to be insisted upon ; since this I think was never disputed. But yet, seeing he was so illustrious this way, it may not perhaps be
amiss

amiss to mention one further Instance of it here. When a certain Gentleman had undertaken to bring the Earl of *Tyrconnel* to lay down his Arms, and to fall in with King *William*; but evidently discovered himself afterwards to have been treacherous all the while? (which was supposed to have induced that hopeful and excellent person, who was his Correspondent, and had made the King rely upon him, to throw himself into the *Thames* :) His Majesty was justly inragd at the Baseness of that Man, both as it occasion'd the Death of one he so much valu'd and hazarded the loss of *Ireland*, which could only be regain'd at a vast Expence both of Blood and Treasure. Upon which Account he was heard to say; that *there was no Man that ever had injur'd him, but he could easily forgive; but that he confessed it was hard for him to pardon that Man, whom he could not easily forbear to hate, for his base Treachery.* Yet, when in the Battle at the *Boyn*, he saw some Danes surrounding one Man, he sent to command them to forbear, and promised his Protection to the Gentleman, who proved to be the same Person that had broken his Faith so notoriously to him before : Yet when the King knew who it was, he was so far from any sign of resentment ; that he gave order to his Physician and Surgeons to take particular Care of him, seeing he was very ill wounded.

So

So far was he from doing the Man, whom he hated most of any in the World, any Injury or wrong, when in his power. And, as I relate this Story from the Mouth of those that were present all the while, and to whom he gave his Orders this way : so if all Circumstances be laid together, I know not where we can parallel this Generosity in any Action of the most famous Heroes of Antiquity.

But indeed the Mercy and Clemency of this Prince was without all precedent, and that to such a Degree, that many thought he run even to an Excess here. But, if he lean'd too far this way, it was certainly a very pardonable Quality in him : which if it made his Enemies too safe and perhaps too insulting ; yet rendered his Subjects easy, and made him justly the Darling of all good Men.

And, if his Mercy was eminent to his Enemies, his Fidelity was no less so to his Friends. He try'd those as Gold, whom he admitted into his secret Counsels : and, tho' necessitating Circumstances or weighty Reasons of State might oblige him to lay some fit Persons aside ; yet they must be reprobate indeed that he ever *intirely* rejected from thence, when once admitted. For nothing but Folly or Knavery, or both, were allowed of by him, as a sufficient Reason for changing hands, in this Sense.

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But, if Friendship was so sacred a thing with him, what then may we imagine Love to have been? Of this he had but one Instance to give to the World: But that was so perfect a one, that it may well serve instead of all others; I mean, his Affection to his excellent Consort, the late Queen: which if it was the most exalted *Love* on her side, was the most perfect *Liking* on his part. This was so eminent, that when one askt him at *Loo*, whether he had any design of marrying, (when a Surmise of this was almost as universally believed as spread;) he answered, with concern; *What have the People then forgot the Queen so soon? Well, if they have, I have not.* And it is known, how a slight remembrance of her once at Supper wrought so strongly upon his Imagination, that he was forced to beg help to be carried to his Bed without supping at all. I shall not now need to mention, what is so vulgarly known, how he fainted away, when he was told she was past hopes; tho' those that were present then, have assur'd me, that the Grief he manifested on this Occasion was great, beyond all Expression or even Conception; so that too much cannot be said of it. But, I may be allowed to tell the World, what I know to be certain, that he never fail'd solemnly to observe in retirement, Meditation and Prayer, the Day of her Death. Upon which Occasion,

sion, he read through some part of the most thoughtful Practical Books, which were presented to him; as particularly (to mention no more) the Works of the late excellent Dr. *Bates*, which he read over, among other Books, not uncarefully upon such Occasions. I shall only add one further Instance of his unalterable Love to the Queen, which I had from his first Physician and true Friend, that clos'd his Eyes and stretch'd him out; That the Ring with which he wedded Her, was found hanging by a black Ribbon upon his Arm, after he was dead.

And now, that I have mentioned his Retirement as to Meditation and Prayer, I might instance in several Particulars, that I have been credibly informed of. But I shall content myself to say this one Thing, which Persons of the best Figure and Worth can bear me out in avouching; That he was often for a considerable Time retir'd from the World in private and close Devotion, when some perhaps did imagine he was otherwise imploy'd. And as sometimes he allowed a close and serious Person, to join with him as a Friend, in order to assist him this way: So his Marks upon pious Books which he perus'd by folding down of the Leaves, were plain Indications, how he had at other Times been taken up, in his retired Hours. Which puts me in mind of some.

something that relates immediately to his good Queen. She gave Orders to a Lady of Quality, to get her a Catalogue of the most Thoughtful Practical Books of the Dissenting Ministers. For which she gave this Reason. *Seeing, said she, I am tyed up from hearing them preach, I am resolved to make up this Loss, so far as I can by a careful Perusal of their best Writings.* And seeing I had this Account from the Lady her self, who is yet alive, and who was pleased to consult me among several others, on this Head: I am bold to mention it here. But to return to the King.

From the few Hints I have given, it doth sufficiently appear, that as he was a Student both of Men and Things, in relation to his management of himself, as to the Affairs of the World: So he was not unmindful of the better Part, and his higher Calling.

But I should run out endlessly, if I did allow my self to prosecute every hint that might offer it self here. Therefore I shall only say further, on this Head, That he was Serious without Affectation, Temperate without Niceness, Devout without Superstition, and Religious without Bigottry.

And let this much serve, as to his private Character: Wherein I have included some things, that might have been as naturally brought under the following Heads.

But,

But, having already mention'd them, they will serve to shorten what I have further to say. Let us therefore now proceed to consider him,

II. *As a Prince.*

And here, if Wisdom and Experience be necessary Qualifications to make a Great Man; our Great *WILLIAM* must be allowed to be richly furnished for the Office and Business of a Supreme Ruler and Magistrate. He was ripen'd for these both by Adversity and Prosperity; by Opposition first and Exaltation afterwards. And I believe we shall be able to name few Men, that can be supposed to have equal'd him in knowing the affairs of *Europe*. Which was so uncontested abroad, that an eminent Enemy was heard to say; *Assurement, il est si redoutable dans le Cabinet que dans le Camp.* Which was as much as to say, that he was as *Wise as Bold*, as great a *States-Man* as a *Soldier*.

And, indeed, that he was a compleat Soldier, eminently skill'd in the Art of War, and almost matchlesly Brave, no Person I believe, will or can deny. For even the *French* themselves used to say, that only *Luxemburg* exceeded him in Conduct; and that excepting him (and some were pleas'd to add *Catinat*) he was the most accomplish'd

plish'd General in the World. But, if the old Prince of Conde's Character of Him may be relied on, who certainly was inferior to no French Man in Gallantry and Wit, we shall have a higher Idea of him still. For, when he was forced to retire before this Prince, tho' then a mere Youth, and, as it were, in his Apprenticeship only, as to the Art of War, he could not but say, That *he had engaged many Princes of Orange, in this young One : For in every Wing and part of the Army, said he, I met him. He was the Life of the Action, and, as it were, the very Soul of the whole Army.*

But his Bravery and Greatness appeared chiefly in this : That, as no Success lifted him up, so no Loss or Disappointment sunk his Spirits or cast him down; the same Sedateness and Composure being ever discernable in him. When therefore he was forced to retire, with considerable loss at *Landen*; he said to a certain Prince who was blaming this and the other Party, for not doing their Duty ; *Forbear, this is the Will of God, and what we call the Fortune of War : Nor is it any thing extraordinary for a greater Army to conquer a smaller one ; but I am not easily beat. It was ever the Fortune of my Great Grand-Father to grow by Losses and Disappointments ; and so it has been with my self. And you shall find this verified very quickly ; for you will soon see me at the Head of a better*
Army

Army than before. Which was remarkably fulfilled not long after.

He courted therefore no effeminate Pleasures, but reckon'd the Field of Action as delightful as the Court, when Duty and his Peoples Danger called him abroad, to suffer Toil and Fatigues for them. And, while other Princes contented themselves to send their Armies under this or the other General, and thought it most advisable to keep themselves out of harms way, he scorned to follow this modern Example of Cowardise, tho' set off under the specious Title of Policy and Prudence; but shew'd his concern for his Souldiers, by exposing himself as far as any of them.

Over whom he signally manifested his Vigilance and Care, at the same time that he animated them by his Example. How assiduous was he in Reviews? How narrowly did he observe them, as to Arms, Clothing and Horses; how they behav'd; and how they were paid and provided for? How did he sympathize with them, when Funds became deficient? Of which his mortgaging so much of his own Estate, is an unanswerable Argument. And how often was he on Horseback almost the whole Day, considering the State of his Army, inquiring of the Motion of the Enemy, viewing the Ground for this and the other Design, and, in a word, taking all the
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necessary Precautions, as Matters stood.

If, notwithstanding all this, he was frequently unsuccessful, it was none of his fault : Sometimes Treachery undermined his wisest Schemes and Plots ; and at other times some Men perform'd not their part, as they ought to have done. But in a peculiar manner, it ought to be remembred, that at first he had but a raw and undisciplin'd Army to oppose to veteran Troops ; who were besides far more numerous than his. And, which was no less a disadvantage, he was often thwarted in his Measures, by those who had the command of Confederate and Auxiliary Forces ; who being over-cautious or limited by their Instructions, could not be brought intirely into his Measures. Whereas, had he always had the Sole and Supreme Command of all other Troops, as he had of his own British Ones, we may well conclude, he had sooner forced the French to reasonable Terms.

But, to return from the Camp to the Court, from his using the Sword to his & aying the Scepter ; Let us in the first place consider this Justice, whether this did not bear proportion to his Wisdom, of which we spake before. And here, who can challenge his Ecquity ? Whom did he wrong ? or what Party did he partially espouse ? He could not make Men always

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honest : but he never approv'd dishonesty in any. He could not inspire every Man with Wisdom, in every thing : but he was sorry if any good thing suffer'd this way. He must be supposed to take Men into service, upon the best Information. But he could not know Mens Hearts when their Tongues spake fair, till their Actions discover'd them.

If, as he was King of several Nations, the Governour of several States, and the Umpire of vastly different Interests, he was forced sometimes to seem to favour one Party rather than another, and to act accordingly : Who can be Judge of all Circumstances but himself ? He only, who sat at the Center, and had all the several Views of things at once, could distinctly judge which was the affair of greatest Importance and most universal Influence ; and what would have had the most fatal Consequences, if neglected. Besides, that he often saw thro' the specious Pretences of designing Men ; who frequently had the Publick Good least in their Thoughts, when they pretended it most. For he was of a quick, solid and penetrating Mind. And therefore, if he was impos'd upon at any time by fine Varnish and Paint, he learned afterwards not to be so easily ensnared. But, supposing the worst, that he was at any time guilty of real Defects this way : What then ? he was a Man

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and therefore not faultless. But surely, where the Good preponderates, we should not run as peccant Humors to the Tumor, to inflame it, or ingratefully aggravate the Omission or Error. No; rather, let us with *Shem* and *Japhet*, cast a Veil over our Parents Infirmities, if there were indeed any such, as some pretend. Tho, I am afraid some mens Prejudices, Passions, Ignorance, Malice, or Designs, have taught them in this case, as in others, to invent, believe or catch at Faults, in this eminent Person, where they really knew none.

I have spoken above of his Mercy, and therefore I shall only here consider further his readiness to forgive Injuries, tho' I have, in a great Measure mentioned and illustrated this already. He was eminent in this great Branch of Christianity; wherein he specially seem'd to imitate God, who is *slow to Anger, of great Mercy, and ready to forgive*. And if we may believe our Saviour, when he assures us, *that if we forgive others that sin against us, God will also forgive us our Sins, and not otherwise*; then we may be assured his Sins were forgiven him, who could so sincerely pray; *Lord, forgive me all my Sins, for I do fully forgive all those that have sinned against me*. What Reign was ever less stain'd with Blood than his? If some tell us of some barbarious People, as barbarously I confess murder'd, in a distant

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Corner of this Island: We know the Story as well as they; and can easily Prove the King's Innocence. But it is needless to do this; when the Representatives of a Nation, after the utmost search, found and declared, that he had no hand in what malicious Tongues imputed to him.

His Impartiality bore proportion to his Clemency. He pris'd Virtue, where ever he saw it, tho' in his worst Enemy. He commended *Cromwell* for a great Soldier, without reflecting upon him in other respects. And when one thought to please him, by reflecting on *Lewis* the Fourteenth, as a ridiculous Prince, to have an old Mistress and a young Secretary: he answer'd, *that he thought both these grenten'd him; for the first shew'd his Constancy, and the other his Ability, seeing he needed no Secretary but for Form's sake.*

How true he was to his Confederates and Allies, * one that equally knew Him and the English Language has sufficiently inform'd the World; that, when he was under the severe Sentence of losing his dear Mistress, afterwards his Queen, unless he would break with his Allies; he generously answered, *that tho' he lov'd her truly, yet he would part with all the Mistresses in the World, rather than break his Promise and forfeit his Honour.* Which brings to mind another heroical Saying of his, when he was

* Sir William Temple, in his Memoirs, &c.

threatned with ruine, if he did not accept of the advantageous (but Dishonourable) Terms which were then offered him (which was in the case of *Fustemberg's* being propos'd to be Bishop of *Cologne* ; That he should never reckon himself or his Country lost, till he was found dead in the last Ditch. And yet his Straits at this time were many, as well as his Temptations great. So that, (if I may be allowed to allude to his own Expression,) *Steady, steady, was his unalterable Principle and Property.*

He was indefatigably industrious and diligent in minding Publick Affairs. For, besides all other things, there were few Post-days past over his Head, wherein he did not write several Letters with his own Hands, to his special Friends and peculiar Correspondents abroad. In which he has been known to spend a great part of the Night, after all the Hurries of the Day were over ; tho, he were obliged, as he frequently was, to be up early the Day following about other Business,

It was none of the least of his Vertues, as well as one main Pillar of his Security, that he had no Ear open to flattering Sycophants. For as honesty, Truth and plainness recommended Men chiefly to his Favour, and secured them in it ; so Trick and Design, was the certain way to loose his good Opinion and Favour.

As,

As therefore in War his great Concern was to defend and secure the true Interests of Religion and Mankind; so in Peace he ever studied to raise the Genius of his Subjects by bettering their Morals. For which end, he tenderly cherisht and avowedly encourag'd the generous and noble Design of Reformation, proposed and carried on so far by the Societies set on foot, for this very end; as appears sufficiently from several Speeches from the Throne, and not a few Proclamations issued out by him upon this Account.

He was careful (and who could blame him) of his Honour and Prerogative. But how often did he lower that, when it seem'd to thwart with his Peoples properties and privileges. So that, if ever any Prince could be said to have no Interest separate from that of his People; he is the Man: Who seem'd as thorowly imbark'd upon the Bottom of the Publick Good, as Men could almost desire. It being his laudable Ambition, to act from the noble Principles of Reason and Equity; demonstrating thus in his Life and Government; that his main Maxim and rule was, *Salus Populi Suprema Lex est*; That the Safety of the People was the great Law he submitted to and studied to promote.

In a word, he acted, in all things, as the true Father of his People. He was the Lover, Protector and Cherisher of good Men

of all Denominations, without any known Partiality. As, therefore he gave no ear to Whisperers and Surmises, nor judged of a whole Party by the Follies and Weaknesses of a few; so he took care, that the Fury or indecent Heat of one Party should not be let loose to the devouring of those that differed from them.

So, that he might have said, with as good reason, as *Samuel* of old, to those that misrepresented him, and murmur'd against him, *Whose Ox or Ass have I taken? whom have I defrauded? whom have I oppressed? or of whose Hand have I received any Bribe? What Naboth* lost his Vineyard by his means? Whose Property was ever invaded either by his Command or Connivance? Alas! the Grumbletonians of his Reign, where those who fretted and foam'd upon the Bit, because they were not allowed to tyrannize over their Neighbours, as in other Reigns. But, because absolute Power and oppression were too deformed to be own'd bare fac'd, their Business was to blacken him by all the hellish Arts they were Masters of, according to the old Saying, in relation to that sort of Men, *Flectere si superos nequeo Acheronta movebo*; That, where they are deserted by Heaven and Goodness, they must call in Hell to assist them. Thus, those who meant a Popish Prince and a French Government, (to use his own World,) thought it the best Po-

Policy to cover their Design, by bawling out as loudly, as ridiculously, that our good King's Project was such: in imitation of those bold Rogues, who, when pursued, cry out with the first, *Stop Thieſ*; pointing at some honest Man in the mean time, that they may escape the better in the Crow'd. But Posterity will be amaz'd to hear of the Ingratitude and Folly of our Times, when they shall be told, that even such Surmises gain'd Belief for some time with not a few real Protestants. But it is no new thing, for weak Men to believe, what Knaves and malicious Persons invent. And, if our blessed Saviour could not escape the Injuries and Reflections of wicked Men, tho' the most black and devillish that ever were invented or stamp'd in the Mint of Hell; who can pretend to escape in our Age? So far is it from this now in the World, that Men are apt, upon the most ridiculous Surmizes, even of the worst of Men, to cry out, *Crucifie, Crucifie*, against their greatest Benefactors, whom, before, their justly Hazza'd with joyful Acclamations: And thus whom they adorn'd with Lawrel formerly, they crown with Thorns a little while after.

But now he is gone, and his illustrious Family is extinct with him: And therefore I can be supposed to be under no Temptation to flatter him, in what I have said or have

have further to add. But love of Truth, and Gratitude to a common Benefactor, to whom these Kingdoms, the Protestant Interest in general, and even Mankind it self, is so much indebted; obligeth me to say this of him and his excellent Queen, that tho' there have been Princes of both Sexes, (for I cannot say *many*) *that have done vertuously*: yet our *William* the Great and Good Queen *Mary* have far exceeded them all. I speak not this by way of Flourish, but as my real Sentiment: For I find no King, either in Sacred or Prophane History, whose Life and Actions are less blurr'd and stain'd than his. He was never guilty of the Vices of the Holy *David*, nor of the Follies of the Wise *Solomon*. And, as for those hopeful Princes who died young, they are on that very account no parallel here; seeing their Circumstances and Opportunities never were such, as to give Men full tryal of them. For if *Nero* himself had died in the beginning of his Reign, or before his *Quinquennium* was run out, he had been rankt among the best Emperors, and been lookt upon to be little inferiour to *Titus* himself.

It is therefore our Duty certainly, to keep up the Memory of our late gracious and glorious Prince; that following Kings may be induced to Copy after so fair an Original, and imitate so great a Master-piece.

But,

But, if in this I be thought to speak too highly in his Praise, I readily subjoyn ; that I heartily wish and pray, that all those who succeed him may so far outshine him, in all Vertue and Success, that his Memory may shrink into as little a Compass, as some desire it should.

However, let me be allowed in the meantime to add some few Thoughts further concerning him ;

III. *As an Instrument in the Hand of Providence, for Publick Good to the World and Church.*

And here, let me premise something in relation to the Notion the Ancients give us of those they mention as the great Heroes of the World.

A *Hero*, in the general Notion of the Word, is an eminent Person, born and rais'd up for the good of Mankind ; whose Work is to destroy Hydra's and Monsters, to suppress Robbers, to dethrone Tyrants, and, in a word, to carry on the noble Designs of Heaven, in raising up oppressed Vertue, in defending good Men, and in procuring Rest and Happines to the World.

In bringing in such a one upon the Stage, they represent him not, as one brought forth and educated in Softness, Ease and Plenty, tho' of an heavenly and illustrious Progeny.

ny. But he is set forth, struggling with all manner of Miseries and Misfortunes, train'd up in Difficulties and Hardships, and frequently brought to the brink of Ruine and Despair.

And, when they have made their Hero escape all Snares laid for him, and surmount all Difficulties with which he is attackt; and thus rais'd him to the highest Pitch of Honour: yet they surround him again with new Clouds, for him to break thro' and dispell, and represent him toss'd with various Storms and Tempests, against which yet he bravely and unweariedly maintains his Ground, and still comes off with Honour and Success.

And, at length, when he has run his full Career, and rendred the World happy by his Toils and Labours; the last Scene discovers him mounting aloft, and carried into Heaven, in order to be rewarded for all his faithful Services on Earth.

Now, as this Notion, so long and so universally received in the World, and so agreeable to Reason and Experience, cannot possibly be rejected: so I question, if any Person did ever more fully and universally answer this Character of an Hero, in all respects, than our late Illustrious Prince.

Surely none ever was thus markt out more early than he. He was oppos'd, if I may say so, even in the Womb; by the
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Sufferings he met with there through the Griefs and Sorrows of a Mother, made a Widow by the suddain and immature death of her Husband, and despis'd and kept down by a prevailing Party.

So that, when he came into the World, in the 8th Month, as few expected he could live long; so the impression his Father's Death made upon his Mother, was such, as rendred her almost incapable to take any due Care of him. Thus he was cast upon the immediate Protection of Heaven: For as few minded him, so many laid snares for him, even in the Cradle. But at length God stir'd up the excellent Electores of *Brandenburgh*, to oversee him; that her Nephew, the only male Branch of the noble Family of *Orange*, might not be lost in the Bud. And Heaven blest her pious Care and Pains: So that he out-grew Sicknes and Indisposition at length and escap'd likewise all the Designs which were laid against him.

How long and how much he was then kept down and oppress'd, I leave Historians to relate. But this was observ'd, that he rose gradually by Opposition, and increas'd in Favour with the People as he grew in Stature and Years. For, tho' some great Men might find it their Interest to suppress him, and speciously give out that it was the Interest of the Republick to do so: Yet the Sense of past Obligations to
his

his Ancestors, heightened by present Mismanagements, or at least Misfortunes, laid a Foundation in the Hearts of all Men to long for his Preferment to the Stadtholdership, even before he was capable of undertaking so great a Charge and Trust.

And if ever the *Vox Populi* was *Vox Dei*, it was in this Case. For, after all the Policies of the then prevailing Faction and their perpetual Edict, as they call'd it, to exclude Stadtholders for the future; the People rose up at one time, all *Holland* over, as it it were by an Impulse from above, and forced their Magistrates to own the young Prince's Title to the Government, to revoke their Edict, and to proclaim Him publickly every where.

I am far from approving all that was done on this Occasion, far less the barbarous Murder of that excellent Statesman the Pensionary *De Witt* and his Brother. But, I only observe how remarkably Divine Providence appeared in buoying up the young Hero, by making the greatest Efforts to suppress him, the very means of his Exaltation and Glory. And, as he was then too young to form such a vast Design himself, and too generous to patronize the Barbarity committed upon the Pensionary: So, it is evident, to those who know the Story exactly, and judge impartially of Things, that the Change was wrought, beyond all
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the Methods of human Policy, by a peculiar appearance of Providence for him. And, tho' the Malice of some have set them at work, to trace the Steps of this Revolution to himself, in order to fix the Odium of some things upon his Person and Friends : Yet were they never able to find out any thing so much as to amount to just Presumptions this way.

And indeed the same Providence that did so remarkably raise him up, did seem ever after to interpose between him and all black Aspersions of this kind. For, how wonderful was it, to see so young a Prince, who had never seen an Army, and was educated under all manner of Disadvantages and Discouragements, not only set at the Head of Affairs on the suddain ; but so successful, as to force the most puissant Prince in *Europe* to desert his new Conquests, in hurry and confusion ; to baffle his Veteran Army and experienc'd Generals ; and to raise a State almost sunk and in despair, to the same pitch of Glory it had been formerly in ? To do all this with a few raw and undisciplin'd Troops, when the best Forts were in the Enemies Hands, and some of the Provinces intirely possess'd by them : I say to do this, with such incredible speed and success, is a thing, when all Circumstances are understood, that will astonish Posterity, and may justly be lookt upon as equal

equal to the daring Attempt of the *Romans* under *Scipio*, when they attackt *Carthage*, at the same time that *Hannibal* was Master of *Italy* and threatned *Rome* it self. And who can think, that there was nothing Divine in this Revolution in the *Netherlands*, when the very Name of *William Prince of Orange* seem'd to be the only Spring of this astonishing Change. For I have been assured from some of the wisest and greatest Men of that Republick, that the whole Populace seem'd to be inspir'd with this Notion; that as one of that Name had rais'd their State and Country, when almost ruin'd by *Spain*, so this third and last *William* was design'd to deliver them, when brought as it were to the last Gasps by *France*.

How kind God was both to his Queen, Himself, these Kingdoms, and the whole Protestant Interest in the happy Match between him and the Princess *Mary*, I leave every Man to judge of, who understands the Circumstances of the Thing. For how miserable we had been, if she had been trappan'd by evil Counsels, to marry a Popish and *French* Prince, needs not to be mentioned, far less insisted upon. Only this may be observed with Thankfulness to Almighty God, that this was the great Spring of our late happy Revolution, when we were brought even to the brink of Despair.

And

And having mentioned this great and illustrious Scene of providence, I might be allowed to give a full vent to my Thoughts; were it not, that this would lead me into too vast a Field of History, for my present Work and Design. I shall therefore leave it, to those, who shall be so happy, as to give the World full Memoirs or an exact Narrative of the Life of this great Monarch, during the thirteen Years these Kingdoms sat under his happy Government. Let them tell Posterity, how hazardous the Attempt was, and how unexpected; how Heaven favour'd the Design, and made all things conspire and fall in to promote it; what stops ill Men put in the way, and how these were overcome and surmounted; what struggles it met with in *Scotland*, and what Oppositions in *Ireland*. And then, let them inform the World, as to all the steps of the great and lasting War that ensued; the Battles, Sieges, Marches and Countermarches, Designs, Bombardments, Naval Fights, Losses and Successes, that happened during that Period; the Treaty and Peace of *Ryswick*, which concluded that long and expensive War; the Treaties, Accidents, Plots, Quarrels, Clashings of Parties, and Changes, that happened from thence until the Death of this great Prince; with the Springs, Reasons and concurring Circumstances of all these.

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These will make a vast Volume alone for which I have no Time, had I never so great Ability and good-will to prosecute such a Design. I shall therefore only say (as an eminent and ancient Lawyer did, who told the King, in the beginning of the Revolution, *that he had out-liv'd all the Lawyers of England, and had he not then come over he had outliv'd ev'n the Law it self* :) that had he not thus ventur'd for us, we had before now had neither Civil nor Religious Liberty remaining among us; we had been Slaves to *France* and *Rome*, and had had nothing left that any Man could have call'd his own: Nay probably the Protestant Interest and the Liberties of *Europe* would have been long before now little more than a Name.

Is not this then enough to vindicate this Prince in his noble and happy Attempt? What, shall we prefer the absolute Will of one Man, before all the valuable Interests of Mankind? Shall not these weigh down the Consideration of all the Relatives we have in the World? Ought we to put private Friendship in the Balance with publick Justice, true Religion and universal Security? Let Devils, Brutes, and Men who are a Compound of both, drive on such an ignominious and villanous Employment: But let good Men, Protestants and Free-men, imitate *Levi*, in knowing neither Father nor Mother

in the Things of God and those which make for a publick Interest.

But I need not vindicate what three Nations have done already in a Publick and Parliamentary Manner for thirteen Years and upwards. Let Papists and Jacobites think and say what they please, I must give my Assent to what an * ingenious Author says on this Head, *That King William was the rightfullest King that ever sat upon the Throne ; as being set up by the same Hands which made the first King and will make the last, &c.* And indeed whoever is thus set up, ought to be obey'd, lov'd and honour'd by us. For, after Men have plagu'd themselves with Disputes about Right and Succession, we must all settle upon old *Hushai's* Foundation of Allegiance to Princes. For, let him be supposed to say it with what design he pleased, in the Case of *Absalom*; yet still it must be lookt upon to be great and solid in it self ; That *whom God*, by his Providence, and *the People*, by their Choice, either immediate or by their Representatives, in a free Convention, make King, Him we are obliged to own and to submit to as such.

* Mr. Johnson in his Remarks upon Dr. Sherlock's Book, entitled, *The Case of Resistance*, &c. Page 3. of the Preface.

The Blessedness of those

And sure we were under the higheſt and moſt endearing Obligations to obey this excellent Prince, who was both the Choice of God and the People. He ſav'd us from the open Attempts and ſecret Deſigns of our Enemies, and ſecur'd to us all the valuable Bleſſings that can be ſuppoſed to render a Nation happy. He buoy'd up the Glory of *England* to the higheſt Pitch it had ever attain'd to; by ſetting it at the Head of the greateſt Confederacy ever was in *Europe*, and putting the Balance once again into our Hands.

But I ſhould run out endleſſly, ſhould I give a free Vent to my Ink on this vaſt Subject: I ſhall therefore only add ſome few Epithets of him, which will appear very natural from what has been already ſaid; as being a kind of ſummary Recapitulation of the principal Touches I have given above.

His Mind was vaſt and comprehensive; his Imagination fruitful and ſprightly; his Memory large and tenacious; his Thoughts were wiſe and ſecret; his Words few but comprehensive; his Actions many and brave: he was Religious without Superſtition; Juſt without Rigour; Merciful without Partiality; Cautious without Fear; Valiant without Raſhneſs; Great without Pride; and I may add, (tho' I am ſorry to ſay it) Meritorious without Thanks. But this laſt is

on new thing, in such a degenerate World. For it has been an old Saying, that *bene Agere & Mala pati Regium est*. And our King is not the only Hero and Benefactor that has been ill treated for doing good.

However, it is no Wonder that such a Prince liv'd belov'd, and dy'd lamented by all good Men: For he honour'd God and God honour'd him, by preserving him from wicked Designs of all sorts. He did not only cover his Head in the Day of Battle, but rendered all Plots against him abortive.

And, as in all the Steps of his Life, it was sufficiently plain, how much he was the Darling of Heaven; so his Death was particularly remarkable this way. The Parliament was not only sitting, but in a perfect Agreement with him, as to all the Measures he had taken. All necessary Alliances were finish'd, and every thing settled upon a just Basis: His Arsenals were full; his Fleets equipt; the Protestant Succession lengthned out; Popish Pretenders excluded by new provisional Acts; an Union with *Scotland* set on foot; and all true Protestants satisfied with the present Posture of Affairs, in hopes that the designed War would reduce *France*, re-settle *Europe*, secure the reformed Religion, compose Differences, and set *England* at the Head of the Protestant Interest more fully than ever.

But, alas, in the midst of this Prospect and all our Hopes, News came *first*, that our great Prince was unfortunately hurt by a Fall from Horse-back; *next*, that he was confined to his Chamber; and *lastly*, that he was dead. Here I chuse to stop: For the Grief is too big, and my Concern too impressive, to allow me to say more. Only this all must own, that he died as he liv'd, serious and compos'd, intirely acquiescing in the Divine Will, and concerned for nothing but that he could serve his people no longer. And indeed, here was the masterpiece of his Vertue and Religion to be seen, that he could so quietly and chearfully leave the World, when he had brought things to that pass, as to have just reason to believe, that *France* would, in a little time, be oblig'd to submit to what Terms he should think fit to give.

However, the Wheels have been set a going by him, and the Work he begun must go on, and we hope successfully too. And may thus his Death be the Means of humbling and reducing our insolent Enemies more than even he himself attain'd to do in his Life.

So much I thought Duty oblig'd me to say of *William the Great*; who was born *A. D. 1650.* as if design'd to be the Center and Uniting Point of the Transactions of the Seventeenth Century; his Birth-day being

Novem

November the Fourth, as if markt out to prevent the Consequences of a second Fifth of November-Plot, and that in another 88 ; for on that Day and Year he landed in *England*. And, after an active and happy Life, spent in the Service of these Kingdoms and *Europe*, when he had seen the Turn of a new Age, and given a new Turn to Affairs himself, he took Wing from his Palace at *Kensington*, to the blissful Paradise above, in the Fourteenth Year of his Reign, *A. D.* 170 $\frac{1}{2}$. on the Lords day, about Eight in the Morning, being the eight Day of *March*, after he had lived Fifty one Years, four Months and four Days ; and was buried in the Chappel of *Westminster-Abby*, in the same Grave with his good Queen, the twelfth Day of *April* following. And here it is observable, that he died in the same Age with his Great Grand-father, *William* the First ; with whom, in innumerable Respects, both as to Qualifications and Services, he was exactly parallel.

Thus liv'd and dy'd the Deliverer of the United provinces first, and of these Kingdoms next ; who was the Defender of our Religion, the Assertor of our Liberties, the Champion of the oppressed, the Suppressor of Tyranny, the Subverter of Idolatry, the Life of the Confederacy, and the Bulwark of *Europe*, being the Glory of Kings, the Delight of Mankind, the Joy of his People,

the Best of Friends, the Bravest of Enemies, and, in a word, the Greatest Temporal Blessing that ever our Age had to boast of. And, if these commendatory Epithets have been thought fit to be engraven on a Pillar in a Copper-plate; they ought to be engraven also on real Pillars of the most solid Brass and most lasting Marble.

But if this should be neglected, there is one thing that will transmit and endear his Memory to all Posterity; I mean his excellent Speeches to Parliament, especially the last Golden one, the Best that ever was spoken by any King on Earth. And, as this is now justly lookt upon to be, as it were his Last Will and Legacy to *England*; so, I hope, it will be reckon'd no Vanity to tell the world, that upon the serious perusal of it, when it first came out, I could not forbear to think that he was never to speak more to the Nation: For, as he was observ'd to deliver it with a peculiar and unusual Emotion and Concern; so methought I found such a *Pathos* in it, and such a Turn of Thought, as those sometimes have been observed to have spoken with, who took their Farewel of their Friends, as if it had been their last, tho' perhaps they did not think of any such thing at that time. This brought to my mind a Story that I had read of, in the Life of the learned *Hottin-ger*, who when he went up to the Pulpit
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of the Academy of *Basil*, to make a Farewell Oration to that Society, upon a Call he had received, and accepted of, from the College of *Leyden*, found a line written upon the Pulpit, which disturbed him and surprised the whole Audi^otry, as being prophetical of his Death; which happened indeed not long after, for he was drown'd by an unhappy Accident: The Line was,

Carmina jam Moriens canit Exequialia Cygnus.

i. e. The Swan doth now sing his own Funeral Song.

This I could not but apply to the King, and the Impression was so strong, (which the Circumstance of Time seem'd to add to, it being spoken the last Day of the Year) that I wrote it over the printed Speech, which I had bought.

And now, seeing the Gratitude of his Subjects has incited them to preserve this, last and valuable Remain of our good King; and that, for this end, it hath come abroad lately in so many different Editions, some of them with Pictures, Emblems and Fancies of various kinds; I hope I may be allowed to insert it here, in one Form more. Which I presume the rather to do, because of what he said to a worthy person, (who men-

mentioned his Speech as very acceptable to the Nation;) *This I may truly say of it, that it is my own, and that I have now told my whole Heart in it to my Parliament and People; and I hope they will consider it and fall in with the Ends proposed therein.* It is as follows, from the Copy put forth at first, by his own Order.

*His Majesty's most Gracious SPEECH
to both Houses of Parliament, on
Wednesday the 31st Day of De-
cember, 1701.*

My Lords and Gentlemen.

I promise My Self You are met together full of that Just Sense of the Common Danger of *Europe*, and that Resentment of the late proceedings of the *French King*, which has been so Fully and Universally express'd in the Loyal and Seasonable Addresses of My People.

The Owning and Setting up the pretended Prince of *Wales* for King of *England* is not only the highest Indignity offered to Me and the Nation, but does so nearly concern every Man, who has a regard for the Protestant Religion, or the present and future Quiet and Happiness of his Country, that I need not press You to Lay it seriously
to

to Heart, and to Consider what further Effectual Means may be used for Securing the Succession of the Crown in the Protestant Line, and Extinguishing the Hopes of all Pretenders, and their Open or Secret Abettors.

By the *French* King's Placing his Grandson on the Throne of *Spain*, he is in a Condition to Oppress the rest of *Europe*, unless Speedy and Effectual Measures be taken. Under this Pretence, he is become the real Master of the whole *Spanish* Monarchy, he has made it to be entirely Depending on *France*, and Disposes of it as of his Own Dominions, and by that means he has Surrounded his Neighbours, in such a manner, that tho' the Name of Peace may be said to Continue, yet they are put to the Expence and Inconveniences of a War.

This must Affect *England* in the nearest and most sensible Manner ; In respect to Our Trade, which will soon become Precarious in all the valuable Branches of it; In respect to Our Peace and Safety at Home, which We cannot hope should long continue; And in respect to that Part which *England* ought to take in the Preservation of the Liberty of *Europe*.

In order to obviate the General Calamity, with which the rest of Christendom is Threatned by this Exorbitant Power of *France*, I have concluded several Alliances

according to the Encouragement given Me by both Houses of Parliament, which I will Direct shall be laid before You, and which I doubt not You will Enable Me to make good.

There are some other Treaiies still depending, that shall be likewise communicated to You as soon as they are perfected.

It is fit I should tell You the Eyes of all *Europe* are upon this Parliament, all Matters are at a Stand till Your Resolutions are known, and therefore no Time ought to be lost.

You have yet an Opportunity, by God's Blessing, to secure to You and Your Posterity the quiet Enjoyment of Your Religion and Liberties, if You are not wanting to Your selves, but will exert the Ancient Vigour of the *Engliss* Nation; but I tell You plainly My Opinion is, if You do not lay hold on this Occasion, You have no Reason to hope for another.

In order to do Your Part, it will be necessary to have a great Strength at Sea, and to provide for the Security of our Ships in Harbour, and also that there be such a Force at Land as is expected in Proportion to the Forces of our Allies.

Gentlemen of the House of Commons,

I do Recommend these Matters to You with that Concern and Earnestness which their Importance Requires. At the same time I cannot but Press You to take Care of the Publick Credit, which cannot be preserved but by keeping Sacred that Maxim, *That they shall never be Losers, who Trust to a Parliamentary Security.*

It is always with Regret when I do ask Aids of my People, but You will observe, that I desire nothing which relates to any Personal Expence of Mine; I am only pressing You to do all You can for Your own Safety and Honour, at so Critical and Dangerous a Time, and am willing that what is given should be wholly appropriated to the Purposes for which it is intended.

And since I am Speaking on this Head, I think it proper to put You in mind, That during the late War, I ordered the Accounts to be laid Yearly before the Parliament, and also gave My Assent to several Bills for taking the publick Accounts, that My Subjects might have Satisfaction how the Money given for the War was applied; and I am willing that Matter may be put in any further way of Examination that it may appear whether there were any Misapplications and Misagreements, or whether the Debt that remains upon Us has really arisen

The Blessedness of those

arisen from the shortness of the Supplies, or the Deficiency of the Funds.

I have already told You how necessary Dispatch will be for carrying on that great publick Business, whereon Our Safety, and all that is Valuable to Us depends ; I hope what time can be spared will be employed about those other very desirable Things which I have so often Recommended from the Throne, I mean the forming some good Bills for employing the Poor, for encouraging Trade, and the further suppressing of Vice.

My Lords and Gentlemen,

I Hope You are come together determined to avoid all manner of Disputes and Differences, and resolved to act with a general and hearty Concurrence for promoting the Common cause, which alone can make this a happy Session.

I should think it as a great Blessing as could befall *England* if I could observe You as much inclined to lay aside those Unhappy Fatal Animosities, which divide and weaken You, as I am disposed to make all My Subjects Safe and Easie as to any even the Highest Offences committed against Me.

Let Me Conjure You to disappoint the only Hopes of Our Enemies by Your Unanimity. I have shewn, and will always shew, how desirous I am to be the Common

mon Father of all My People; do You in like manner lay aside Parties and Divisions; let there be no other Distinction heard of among Us for the Future, but of those who are for the Protestant Religion and the present Establishment, and of those who mean a Popish Prince and a *French* Government.

I will only add this, if You do in good Earnest desire to see *England* hold the Balance of *Europe*, and to be indeed at the Head of the Protestant Interest, it will appear by Your right improving the present Opportunity.

And now I have done, with what I had to say, in relation to the Character of King *William*.

It remains only, that we add something as to the special Improvement we ought to make of this late sad Dispensation.

And here, let me say, in the *First* Place, That we ought to improve this Dispensation, by lamenting our common Loss, together with the Generality of the Nation, who evidence their Sorrow this way, in concert with her Majesty, in their Addresses to her. And who can forbear to do so, who has any Reason or Conscience left, or any Sense of the common Danger of *England* and *Europe*? These Nations have lost a most excellent Prince, who was the
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nursing Father of his People. The Allies have lost a wise and brave Friend, in whose Conduct, Courage and Faithfulness they did intirely and securely confide; and in whom, as their Head, Cement and Champion, they had such just Reason to Glory and Rejoyce. And the Opressed and Persecuted abroad have lost one, whom their Eyes were so intently fixed upon, and who, they hoped, would prove one Day their great and happy Deliverer.

But, *secondly* Let us not so lament our Loss, as to forget what is Matter of Thanksgiving, Praise and Joy. Let us praise the Divine Majesty, that ever he sent such a One to rule over us: seeing otherwise we had been, long before now, under the cruel and lawless Dominion of an idolatrous Religion and despotick Government. Let us thank God, that the Notion of civil and religious Liberty, has been so undeniably proved, so clearly explained, and so universally propagated and received by his means. And let us praise our God, that we had him so long, and that he died no sooner; and that, before his leaving us, he had laid such a large Foundation for our future Security. For, like *David*, he had provided vast Stores and Materials for the Building of the Temple of Peace, Union and Glory among us.

And therefore let us also thank God, that he has left us such a Successor, to finish the
Work

Work he provided for and laid the Scheme and Plain of. A Successor, who has ever approved her self a true Protestant, under the greatest Temptations to the contrary. One, who does not only Profess Religion, but is an Ornament to it, by her exact Morals and exemplary Piety. One, who stands upon the same Revolution-Bottom with our late King and Queen; and whose Interest and Glory therefore it is to act from the same Principles and for the same Ends. One, who from the Education of the excellent Prince, that lies in her Bosom, as well as from every thing else, sees how necessary Liberty of Conscience is. And one, who has already given us such large Declarations and ample Demonstrations of her firm Resolution to be such a nursing Mother to all her good Subjects, as the late King was a Father.

And therefore let us pay her the very same Respect, Obedience and Service, which we gave her Predecessor. And let every one, that wisheth well to our *Israel*, pray that God may protect, direct and bless her Majesty, in all her great Affairs and Designs; together with her Royal Consort, and all her Counsels, especially the High-Court of Parliament. That in her Days we may see Religion and Liberty to flourish more than ever; and the Glory of *Great-Britain* still further diffused, by her steady

Holding of the Balance of *Europe*, for the Benefit of the Protestant Interest here and every-where else, and for the Rights of Mankind it self.

But, *thirdly*, Let us further improve this late Dispensation, so as to look above all Instruments, even the best and most promising: For, as we are not to under-value so neither to over-value them, by putting them in God's stead. We are not to give to Men or even to Princes, what is properly due to God; and therefore we are commanded not to put our Trust in Princes and great Men. What did we not expect from King *William*? But both his Projects and our Hopes, this way, evanished and perished in the Day of his Death.

But let us encourage and comfort ourselves in this, that tho' good Princes and the best of Men dye, as well as the meanest; yet Christ lives, to hold the Reins of Government and manage the Affairs of the Church and World. And as he only is fit for universal Government; so consequently to him only an unlimited Obedience is due. For, who, but he, can manage all the Tribes and Nations of the world? or adjust all the Interests of Parties? or know the Thoughts and Designs of every Soul, so as to give Law to the intellect and Conscience; who, I say, but he, can do all this so that our Trust and Confidence is principally

pally to be reposed in him, who is originally, and in an unlimited and eternal Sense, our Sovereign Lord and God.

And, *fourthly*, Let us improve this providence, so as to mind our own Duty and lay it seriously to Heart, by making it our constant and universal Business to live so, as we may be duly fitted and prepared for Eternity against the time we our selves are called into another World.

But here, I find my self brought back from considering Death and the State of Blessedness, that good Men go into then, when they exchange a Crown of Thorns for an heavenly Diadem. So that, seeing you and I are yet in the Land of the Living, as we usually call it; I proceed now to another Head of the Improvement of our Text.

The Third part therefore of our Application comes now to be considered in an inquiry, *What this present State is to be lookt upon to be, by those that are travelling thither.* As an Answer to which, we shall briefly consider it, under a threefold Aspect; viz. As a State of *Vanity and Trouble*; A State of *Probation and Tryal*; And, A State of *Work and Service*.

And, *first*, Let us consider this present World, as a State of *Vanity and Trouble*. And here I have a vast Field to run over; should

should I allow my self a Liberty to swell this part of my Work, as the Subject it self doth require. But I must contract my Thoughts, and satisfy my self to suggest a few Hints only I by proposing the Vanity of the Things of this World, under a twofold Consideration : the *first* whereof, is taken from the *Properties* of all worldly Things I and the *second* from *some Particulars* thereof, which Men are most ready to imagine to be exempted from Vanity and Sorrow.

And *First*, As to the Properties of the Things of this World, and consequently of our State therein ; Let us consider *First* the *Inconstancy* of all Things here below. What Persons, Families, yea, Kindoms or Empires, can be supposed to be free from Vicissitudes and Changes, or even from Ruine and Dissolution ? So, that all our Comforts here, are like the Grass or Flowers, that wither before the Evening ; I which, die while we look upon them, and use them. How often do our Pleasures give place to Grief ? How frequently do Riches and Honour wing away from those, that seem'd to be possessed of them, as Birds, that leave one Man's Field and flie to the Ground that belongs to another ? How uncertain is our Credit and Reputation, which depends upon the wavering Thoughts and Tongues of a giddy Multitude ? But the World

is not only inconstant, but *treacherously* so. It is a lying Vanity, that betrays those chiefly, who trust to it most. It betrays Men's hopes I and never yet answer'd the Expectations of its greatest Votaries. It makes a glittering Shew indeed, at a distance; but when we come near we find it a shew and no more. Or if it please us a while, it soon loses its Relish again and becomes as Wormwood and Gall to us. And therefore those that enjoy it most, become most Sensible at last of its Treachery. How Vain is this World! whose Enjoyments are not so much valued when we have them, as when we have them not? How impossible then is it, that this vain World should be productive of true happiness! Especially if we consider, that it doth so frequently betray Men to Guilt and eternal Misery. Can the Things of this World ease our Minds under trouble of Conscience, when rack'd with the Sense of Guilt and Apprehensions of the Wrath and Displeasure of God? Can these comfort us in a dying Hour, or save us from the infernal Pit. Seeing therefore this World has ever been found to be the grand Cheat and Deceiver of Men, which never gave out any Wares to its best Customers, but what were Sophisticate and Counterfeir; ought we not to be more Wise than to barter away our Souls for its Truth and Traces!

Especially if we consider, That it is *Vexatious and Troublesome*, as well as Vain and False. It is troublesome to purchase the, vain Things of this World: Which are ordinarily only got by Care, Toyl and perplexity And, if they are attained to, it is no less Vexatious to keep them and dispose of them. Besides, that one Cross is able to imbitter all the Pleasure that results from all our Enjoyments; such as one Fit of the Gout or Stone, or even the Aking of one Tooth. But, alas! we must expect many Crosses in this World for one Comfort and pounds of Grief for Drams of Mirth. There is no State so happy, no sort of men so blessed, as to be exempted from Sorrows and Perplexities. The Pomp and Grandeur of Princes is far from giving them an exemption from these, whose Cares grow as their State does. And if this World be so troublesome, when it smiles upon Men, how much more so when it frowns? If, when it flows it brings Vexation along with it, how much more when it ebbs and flees from Men, after a Life miserably spent to purchase and secure it. But let us add the Consideration of the *Unsuitableness* of the World to the Souls of Men. Our Souls are immortal; Things here but transitory and fading. The Necessities therefore of our Souls cannot be supplied by material and dying Things. It is only the Mercy of

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God, the Merits of Christ, and the Presence and Influence of the Holy Spirit, that can make any of us happy as to our Souls, either here or hereafter. And now therefore, after all we have said on this head, let us conclude, that the World is not Properly a real Good, but an *imaginary* one. For indeed all its Glory and Splendor does wholly depend on the depraved Opinion and Judgment of Men. For Gold, Silver and Jewels, would be no better then Shells, Beads or Pebbles, if we should stamp the same Value upon these as some Indians do at this Day.

But, *secondly*, The Vanity of this World appears further from hence, that the most valuable Things therein are branded by Divine Wisdom, as meer Emptiness. Witness these three, upon which the Enjoyment of all the rest doth depend; I mean, *Life, Joy and Wisdom*. For, as without Life we can enjoy nothing, in this World; so what is that without Joy and Satisfaction? and what are both without Wisdom to regulate and direct them? But, tho, Life in it self is far more valuable than Death? as *Solomon* * acknowledgeth: yet † elsewhere when he considers how much it is filled up with Vanity and Vexation, he prefers even Death before it. And thus || likewise he

*Eccle. 9.
4. &c.
† Ch. 7. 1.
& 4. 2, 3.

|| Comp. Chap. 5. 18. & 8. 15. & 9. 7, 8, 9. & 3. 12, 13.
with Chap. 2. 2, 3. & 7. 3, 6. & 11. 8, 9.

determines concerning *Mirth and Joy*. But one will wonder more to hear *Wisdom and Knowledge* censured the same way: I mean *Human Wisdom*, or the Knowledge of *Worldy Things*, or what relates to this *Life*. This is indeed an excellent thing in itself: and *Solomon*, who knew what it was better than any Man, gives it * frequently its due Eulogies. But yet the same *Solomon* shews us how vain this is, in many Particulars. It is in vain and vexatious, say he, because not to be acquir'd, without much Trouble and Pains; and because troublesome when acquir'd, as rendering a Man more susceptible of Sorrow, in seeing Vanity and foreseeing Evil, where other Men apprehend none. Besides, how seldom is a wise Man duly valu'd or encourag'd; as *Solomon* tells us, in an Instance this way. Nay, as wise Mens Study is more for the advantage of others, than their own good, which perhaps Fools come to possess: so the Crafts of the Brain or Temperament of the Body, or this or that Accident, Discouragement, or Misfortune, doth frequently break their wisest measures, and renders their Furniture and Labours of no use. But, if none of these happen, Death doth at length ruin all their Projects, and puts an end to all their Serviceableness. Upon all these Accounts therefore *Solomon* seems to be at a loss, whether he should not rank *Wisdom*

* Eccl. 2.
13, 14. &
4. 13. & 9.
16.

Ch. 12. 12

Ch. 1. 18

Ch. 9. 14.
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Ch. 2. 1.

19, 21.

Eccl. 11.

Ch. 3. 14,
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and

and Folly together, as belonging to the same Class and Category: For, says he, *I* ^{Chap. 1.} gave my Heart to know Wisdom and Folly, ^{17.} and I perceived that this also is Vanity; i. e. the one, as well as the other, or the knowledge of the one as well as of the other. And indeed how can it be otherwise? For, seeing human Wisdom is wholly occupied about human Affairs, which we have already prov'd to be a meer Vanity, it must follow, that the knowledge of them is so too; seeing every Science is denominated and look'd upon to be more or less valuable, according as the Object of it is.

But, *secondly*, We are to consider this Present State, as a State of Probation and Tryal. So that, according as every Man acts here, it will fare with him hereafter: for we shall then receive from the righteous Judge, according as we have done in the Body, whether that has been good or evil. But I must not run out on this Head; lest I should swell my Discourse beyond all due Limits. Let me therefore remit you to Christ's own Account of this Matter, in his excellent and most instructive Parable of the Talents; which I shall leave, to be commented upon, by your own serious Thoughts, if ye will allow your selves that leisure. The Kingdom of God, says he, (i. e. the Dispensation of the Gospel among Men) ^{Matth. 25. 14, 15, 16.} is as a Man travelling into a far Country, who

who called his own Servants, and delivered to them his Goods : And to one he gave five Talents, to another two, and to another one, &c. Here ye will find an admirable Thred of Meditation, in this Divine Representation of the Present State we are in, under the Oeconomy of the Gospel, as a State of Tryal and Probation. For here your Thoughts are directed to proceed by these Steps. *First* to consider Christ, as our Lord and Master, who has entrusted us with various Talents to be traded with, while he himself remains in Heaven. *Next* we are led to consider how variously he dispenses his Goods or Talents to Men, to some more, to others fewer. *Then* we may see as the end for which the Talents are given, *viz.* to be traded vvith or improved; so hovv variously and differently Men behave, in relation to the Trust reposed in them, some faithfully, others negligently. And *then*, lastly, vve see, that our Lord vvill call all his Servants to a strict Account, as to the Improvement of the Talents he lent them; and vvhat Treatment they must expect accordingly to meet vvith.

A *third* Consideration of the Present State, is that of *Work and Service*. And as this is a-kin to the preceding; so it is plainly denoted in the very Words of our Text. And therefore, seeing I have materially handled this already, I have little novv to
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add. There is therefore one Thing only, that I shall take notice of; *viz.* That there are Services to be done for God here, which the State of Glory allows not of, and which Saints departed cannot perform. For here we may be instrumental to convert Souls, and to do much for the Honour of God and for his Interests, which we cannot afterwards be capable of. We may refute Error, reprove Sin, instruct the ignorant, warn the Unruly, comfort the Afflicted, and advise and encourage our Neighbours, as their various Cases may require. We may do good to their Bodies, as well as their Souls, by visiting the Poor, cloathing the Naked, feeding the Indigent, and protecting the Oppressed. Nay, we may be of use to propagate Religion to Posterity, by instructing those that may be useful that way when we are gone, as well as by profitable Writings. Besides, that there are some Graces, that are peculiar to this State, and can only be exerted and put forth therein. Such are Faith and Hope, which go not into Heaven with us, in any proper Sense, but end there, and are swallowed up in Vision and Fruition. And such peculiarly is Patience, which is inconsistent with Heaven, where there are neither Temptations nor Troubles.

So that, tho' Heaven has infinitely the Advantage of this Life, in the point both of
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Service and Enjoyment, which are inconceivably raised and elevated above what this World is capable of; upon which accounts many, as well as *Paul*, have desired to be unbodied, that they might be with Christ, which is best of all: Yet we see, there are Services Peculiar to this Life, which the future admits not of; upon which account the Saints have generally desired to stay here, as long as they were capable to do any Service for their Master; or at least they have chearfully submitted to the Will of God, in this Matter, as even *Paul* himself did. And therefore the difference there is between Heaven and Earth, to a good Man, is much like the difference that is between the Royal City and Palace of a Prince, to a Favourite of his, who loves him and is beloved by him, and some distant Part of his Dominion, that is infested by Enemies and the Seat of constant War. There is no doubt, but the Favourite would chuse rather to live in the Palace, with his good King and Master. Yet perhaps he finds it his Duty and Interest, as well as Honour, to chuse rather to serve his Prince in the Country, which is the Seat of War, than abide in the Court of his Master; as thinking he may render him some Service in the one, which he cannot do in the other.

And

And now, I have said, what may be enough to give you an Idea of our Present State in this World, in all the Essential Considerations thereof. And therefore it is high time to proceed to the Concluding Part of the Improvement of our Text.

We come therefore, in the Fourth and Last Place, to consider, *What our Duty is, in order to bring this Present State in a Reference to the Future, so as we may get in there happily at least.* And this, in the general, may be very easily answer'd. For I may justly say, in one word, that the only true Method we can take to do this, is, *to make Religion our Business.*

And, if it be a Query here ; What it is, to make Religion one's Business ? I answer, That it can have no more Essential Parts, than these two ; to *Study* it, and to *Live* it, *as such.* Of either of which, I cannot be supposed to treat fully now : Let therefore some short Hints suffice, in this Place.

And, *first*, Let us study Religion, as that which, above all other things, deserves our best and most serious Thoughts. And in order to this, let me suggest ; That the great Concern of Religion, in relation to the real and lasting Benefit of our Souls, doth properly stand in these three Things.
1. In the Knowledge and true Belief of those Truths, which are necessary to be known

known and believed, in order to Salvation. Such are the Principles of Religion, believed by *Enoch* and the ancient Patriarchs, and summarily comprehended, by the Apostle, in these two ; viz. the Belief of God's Being and Government, particularly as to his rewarding the Righteous. For *he that comes to God, says he, must believe that he is, and that he is a Rewarder of them that diligently seek him.* And the New Testament adds to these, the distinct Knowledge and Belief of Christ. Therefore our Saviour himself has assured us, that *this is Life Eternal, to know God and Jesus Christ whom he hath sent.* So that whatever he has revealed, as Matter of Faith, ought to be assented to by us. 2. In a Dedication of our selves to God in Christ, by accepting of him and submitting to him, according to the Offer, Command, and Terms of the Gospel. For unless we be thus *born again, we cannot enter into the Kingdom of God* or Gospel Dispensation, so as to become real Members and Subjects thereof. And therefore it ought to be our great Business, to *make our Calling and Election sure ; and to work out our own Salvation with Fear and Trembling.* 3. In a Care, to please God, by doing what he commands, and avoiding what he forbids. For thus we must study to *perfect Holiness in the Fear of the Lord.* And therefore let us imitate *Paul, in pressing forwards towards the Mark,*

Heb. 11. 6. *For he that comes to God, says he, must believe that he is, and that he is a Rewarder of them that diligently seek him.*

Joh. 17. 3. *that this is Life Eternal, to know God and Jesus Christ whom he hath sent.*

Joh. 3. 3, 5. *unless we be thus born again, we cannot enter into the Kingdom of God*

1 Pet. 1. 10. *make our Calling and Election sure ;*

Phil. 2. 12 *and to work out our own Salvation with Fear and Trembling.*

2 Cor. 7. 1. *perfect Holiness in the Fear of the Lord.*

Phil. 3. 13, 14. *let us imitate Paul, in pressing forwards towards the Mark,*

Mark, for the high Prize of our Calling, which is in Christ Jesus ; and which stands in Acceptance and Communion with God here, and in the eternal Fruition of him hereafter. For which reason, let us labour, that whether we be in the Body, or called to go from it, we may be accepted of our blessed Master. But this leads me to the second Thing, wherein Religion doth properly stand. ^{2 Cor. 5. 2.}

Therefore, *secondly*, Let us Live Religion, as well as study it, if we would indeed make it our Business. And here there are three Things, exceedingly apposite to our present Subject, which I shall distinctly, tho' briefly, consider and insist upon in this place.

And, *first*, Let us live Religion, so as to bear patiently and christianly, the Death of our nearest and dearest Friends, and of those excellent Persons, whose Lives were look'd upon to be so useful and beneficial to the Church and World. All unruly, immoderate or turbulent Affections upon such Occasions, are unsuitable to our Belief of a wise superintending Providence, and to our Hope of a better World. We are to bury such irregular Passions, in the same Grave, wherein we deposite the Dust of our Friends, and not to sorrow for them, as if there were no more Foundation of Hope. What! shall ^{1 Thess. 4. 13, 14.} not Christ do with his own, as he sees meet? Where can our Friends be better, than with him? And do we not desire and hope

Joh. 14.
23.Luke 23.
28.1 Pet. 2.
25.John 10.
3, 4, &c.

hope to get in thither our selves also. What then mean those sad Hearts and wet Eyes, upon such Occasions? Would we have our Friends back again? Can we desire their returning from Blessedness and Rest, to Misery and Vexation? Surely we may, in this Case, apply to ourselves, what Christ spake to his Disciples, with respect to his own Departure out of this World, and suppose our Friends to speak to us after this manner; *If ye love us, ye ought to rejoyce, because we are now happy in the Eternal Enjoyment of our God and Saviour.* Let us therefore rather weep for our selves and others, who yet remain in this sinful and miserable World, than for them that have got safely and honourably out of it.

Secondly, Let us so Live Religion and make it our Business, that we may be above all fear of this King of Terrors, and joyfully await these last Summons. For what Ground of Fear is there to a Saint in this, that he is called into his Father's House? Oh, how sweet a Designation is it of Christ, to be called, *The Bishop, Overseer, Pastor or Shepherd of our Souls!* But, seeing it is so, may I not be allowed to apply, in this Case, with respect to the Saints at Death, what Christ speaks parabolically of himself, as their Shepherd, with relation to his bringing them into a Church-State: *For to Him the Porter Death openeth, by breaking up the Door*

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Door of the Body, that the Soul may fly out; *and then his Sheep hear his Voice*, calling them in to himself, that they may rest from their Labours: *and he called them by Name*, every one in his turn, *and leadeth them out, viz.* out of Mortality into the happy World. *And when he putteth forth his own Sheep, he goeth before them, and the Sheep follow him.* For he leaves them not alone, to struggle with Death, but takes care of them thro' that dark Valley, and leads them, safely into Glory. If therefore we commit the keeping of our Souls to him, as *Stephen* did, we need not fear that our Souls shall lose their way to Heaven; when they are under the Conduct of so wise and faithful a Guide. And Christ acts then the part of a kind and indulgent Shepherd, who turns his Sheep out of worse Pasturage into what is fine and delicate, out of a coarse Common into a noble Inclosure. And if this be his Design then, let us not quarrel with him, that he take us thither thro' a dark and uneven Lane: for he will take care, that none of his Sheep shall mire themselves or stick by the way. He has a tender regard to their several Cases and Circumstances: *he carries the Lambs in his Bosom, and gently leads those that are with young.* Therefore *David* encourageth himself, in the Prospect and Assurance of God's Care, when he di-

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Pfal. 23. 1,
2, &c.

vinely sings after this manner : *The Lord is my Shepherd, I shall not want. He will cause me to lye down in green Pastures. He will restore my Soul. He will lead me into the Paths of Righteousness for his Name's sake. Yea, tho' I walk thro' the shadowy Valley of Death, I shall fear no Evil, for thou art with me, or, according to the Targum, thy Memra, or thy Logos, is with me ; and therefore thy Rod and thy Staff shall comfort me, &c.* For thus I crave leave to render the *Psalms*, in the Future Tense, rather than in the Present, after the Example of the best Copies, and particularly that of *Pagnine* and *Arias Montanus*. Let us therefore comfort our selves against the Fear of Death ; as remembring, that Christ, as he is the Shepherd of Souls, will take particular Care of the Souls of his People in that last and most needful Hour. For we are assured, by Revelation
 Rev. 7. 17. from Christ himself, *that the Lamb, which is in the midst of the Throne of God, shall feed them, and lead them unto living Fountains of Waters, and that God shall wipe away all Tears from their Eyes.* What is there then to hinder us from rejoycing at the Approaches of Death and triumphing upon the Prospect of it, as *Paul* and the Primitive Christians did ? Nay, how hardly can this Disposition of Soul be avoided, if we do but seriously consider, that while we are at home

See Phil. 1.
23. and
2 Cor. 5. 1,
2, &c.

in

in the Body, we are absent from the Lord, and that the only way to be present with him, and to enjoy him fully, is to leave the World by Death? Oh! were our Faith as vigorous as *Paul's* was, how earnestly would we groan for our Dissolution, in order to attain unto the full Redemption of the Soul? And as for our frail Bodies, we should find it no difficulty to deposite them in the Grave; as knowing that our blessed Lord will not fail to take our Dust under his peculiar Care and Keeping, until the Resurrection of the Great Day. Were this the Frame of a Saint, he would be so far from murmuring against Providence, when call'd to leave this World; that he could not forbear to vent his Thoughts after this or the like manner:

“ Come, stingless Death; I accept of
“ thee as my Saviour's Servant and Mes-
“ senger, to set my Soul at perfect Li-
“ berty. Therefore do thy Errand, and
“ do it quickly, for I am ready. It is
“ only my frail Body, my mortal Part,
“ that thou canst wound or kill. There-
“ fore come, draw nigh and do thy Work.
“ Untie me, unfetter me, loose the Pins
“ of this mortal Tabernacle, that I may
“ make my escape and get free from the
“ Infirmities and Miseries to which I have
“ been

" been so long obnoxious and subject, whilst
 " I have liv'd here below. Come, O
 " Grave, I freely yield up this corrup-
 " tible Body to thee. It is a Body, which
 " has been the Tent, wherein I have
 " lodged hitherto, and, as it would al-
 " low me, served my God for a time.
 " But know, O Grave, that tho' thou de-
 " vour what is corruptible; yet there is
 " that in it, which thou canst not de-
 " stroy, even that first created Being,
 " which was the Workmanship of the Au-
 " thor of Life and part of my blessed Sa-
 " viour's Redemption. Know therefore,
 " O Death and Grave, that there is a
 " Time coming, wherein your Empire will
 " for ever be destroyed, and when ye shall
 " be forc'd to give back, with advantage,
 " all that is now in your custody. And
 " therefore, as the Saints shall for ever
 " triumph over you hereafter: so in the
 " assured Faith of this, I can previously
 " sing, ev'n then when I enter your wide
 " and devouring Jaws; *O Death, where is*
 " *your Sting? and O Grave, where is your*
 " *Victory?*

1 Cor. 15.
 55.

But, *thirdly*, Let me add one thing fur-
 ther, in the last place; That if we would
 Live Religion and make it our Business,
 we must, while we live here below, reso-
 lutely

lutely break thro' all the Difficulties, Lets and Oppositions, that the World and our own State in it, put in our way.

Consider the State of Distance from God, that Sin has brought us into; the vicious Inclinations of our own Hearts naturally, with the particular Vices we are inclined to, from Education or wordly Interests; the Multitude, Subtilty and Activity of our Enemies; how unruly our Fancy and Imagination usually is; how strong and prevalent our Senses are, especially when Custom has brought Sins to be fashionable if not habitual to our selves also; and how ungovernable our Passions are too often found to be: I say, consider all these things, together with the Interests and Engagements we are frequently under Temptations to be swayed by, and the usual Carelessness, Negligence and Inconsiderancy of Men, as to the Affairs of their Souls; and then see, if there be not great reason to watch and pray and be sober, that we be not ruin'd by these or the like Evils.

Now in order to overcome all these things, that are in our way to Heaven, and obstruct our Passage thither, there are only four things that I shall recommend to you at this time, as the principal Means to be made use of this way; *viz.* The Exercise of Faith and Patience, and the Practice of Prayer

Prayer and Obedience. For, those two Graces, and these two Duties, do comprehend in them the very Life and Soul of Religion. It cannot be supposed, that I should treat of these at this time: which were to swell my Discourse beyond all Bounds. They that desire this, may consult as many Volumes as they please, upon these weighty Heads. I only mention them, that your own Thoughts may enlarge upon them in proper Meditations.

Isai. 33. 14,
15, 16, 17.

I do therefore take my leave of this Subject at this time; hoping that I have said, or at least hinted what may be of real use to you, if you do seriously consider and improve it. For this end, let me beg of you to lay to Heart one remarkable Expression of Scripture; which contains a great Question and as great an Answer: The Question is, *Who among us shall dwell with the Devouring Fire?* (i. e. with God, who is such to Sinners but a comforting Fire to Saints.) *Who among us shall dwell with Everlasting Burnings?* The Answer is this: *He that walketh righteously and speaketh uprightly; he that despiseth the Gain of Oppressions; that shaketh his Hands from holding of Bribes, and stoppeth his Ears from hearing of Blood, and shutteth his Eyes from seeing Evil; He shall dwell on high, &c. Thine Eyes* (i. e. if thou be such a Person,) *shall see the King in his Beauty.*

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Amen.

Beauty. They (viz. such as answer the preceding Character) shall behold the Land that is very far off; even the Eternally Blessed Land of Promise.

That we may thus live, and at length be thus happy, is all I have further to say and pray for. And, as I hope, all of you will join with me in this necessary and comprehensive Petition: so may the good God graciously hear and accept of us in so doing, and say, on his part, as we on ours, *Amen.*

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Printed

Fame's Mausoleum :

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Pindarick P O E M,

With a

MONUMENTAL INSCRIPTION,

Sacred to the Glorious M E M O R Y of

WILLIAM the Great.

Humbly Offered as an

ESSAY.

By Robert Fleming.

In Magnis voluisse sat est.

L O N D O N :

Printed for *Andrew Bell* at the Bible and Cross-
Keys in *Cornhill*. 1702.



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To the Reverend

Mr. *William CARSTAIRES*;

One of his Late Majesty's,

And now

Of her Present Majesty's CHAPLAINS
for the Kingdom of SCOTLAND.

Worthy SIR,

AS Friendship, both from the Consideration of what it is in it self, and its usefulness to human Society, has ever been a thing sacred with me : So when I consider how long this has been cultivated between your and my Family and Ancestors, I could not but reckon myself under peculiar Obligations to lay hold on this Opportunity to testify mine to you ; especially when I called to mind the wise and divine Precept of Solomon, Thine own Friend and thy Father's Friend forsake not.

But I found my self more especially obliged to prefix your Name to the following Essay, from the Consideration of the many and eminent Services you have
A 2 been

been honoured to render your Country, and the Church of Christ as now estabish'd there. Which are so much the greater, as they have been done, not only without Noise or Ostentation, but without Encouragement from many of those you serv'd so cordially and unweariedly; nay even in opposition to innumerable Reproaches, Difficulties, and Dangers.

And tho I pretend not that the following Performance is so considerable as to merit your Acceptance, the Subject will, I question not, render it as valuable to you, as proper for me to inscribe it to none but your self.

For there is hardly any Person that can pretend either to have known his late Majesty longer or better than your self, or to have had more of his Countenance or Esteem, I had almost said Friendship. To have been eight and twenty Years in his Service, and to have had free and constant Access to him all that time, and all this without a Frown; is a thing, all Circumstances being considered, that can hardly be parallel'd in History.

And here, tho' I am afraid it will not agree with your Modesty, I must allow my self the Liberty to tell you, what I know to be certainly true, and for which I can produce worthy Persons, who were Ear-witnesses, as Vouchers; That his Late Majesty, not very long before his Death, when some Eminent Persons happened to mention your Name in Discourse, was heard to express himself thus (as nearly as I can remember the Words) "As for Mr. Carstaires, I have known him long, and I know him thorowly, and I know him to be a truly honest Man. A Character, perhaps as great, as ever he gave of any Person, especially if we consider how frugal he was of Words, more especially, this way.

And

The Dedication.

v

And, whatever one sort of Men may think, this alone is sufficient to all those that love the Memory of King William, to vindicate you from Calumnies cast upon you by malicious Enemies, tho' entertain'd by mistaken or misled Friends.

I shall not easily forget what you said to my self once, with a serious and truly Christian Frame and Pathos; "That you heartily desired that you might lie under all the Reproaches that were or could be cast upon you, rather than to be vindicated by the Detriment of the Publick; to the Interest of which you could readily and chearfully sacrifice your own Credit, and all that was dear to you.

But I hope the Wisdom and Goodness of God, to which you are so entirely resigned, will adjust Matters so, that both these shall be unitedly secur'd: Which is the Cordial Prayer of,

Worthy S I R,

Your Obliged Friend

and

Humble Servant,

Robert Fleming.



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Poetical Essay

On the M E M O R Y of
K. *W I L L I A M*, &c.

The F I R S T P A R T.

I.

VVHAT, *William* dead ! — Unthinking
Man forbear;
He lives in Heaven above, in endless
Annals here :
His Acts survive on Earth, his spotless Spirit there.
For him Fame raiseth Trophies in each Coast,
And summons all the num'rous Host
Of Human Race,
In every Place,
Who do of Wit or Learning boast,

A 4

T^o

To try what Genius can with greatest skill
 Sound her Trumpet loud and shrill,
 And all the wide extended World with his just Prai-
 (ses fill.

II.

Hark!——I hear the growing Sound;
 Lo! the Trumpet's handed round:
 It comes to me, it comes with Laurel bound.
 I kindle with Heroick Fire,
 Such as our Hero did to fight inspire,
 Or mov'd th' Prophetick Strings of *David's* Sacred
 (Lyre,

III.

Silence! 'Tis *William's* Name inspires my Song;
 A Name that fills the World, and that will last as long.
 Lo! at the Name how Clouds in Squadrons range,
 The noisy Winds are hush'd; and what's more strange,
 Ev'n Envy skulks in subterranean Caves,
 And frightn'd thence crawls to the *Stygian* Waves.
 Fame's Trumpet sounds! the Bells forget to ring,
 The Martial Drums do beat, the Birds to sing:
Mars boasts no more of Cannons awful Noise,
 Nor hear me more the Thunders far extended Voice.
 Fame sounds Great *William's* Name, and lo!
 All Nature stands aghast, and in suspense to know
 Whether it be the final Blast or no.

IV.

William I sing: listen ye distant Poles!
 Convey the sound to all the Worlds of Souls.
 Be gone ye Demons to your native Hell;

And



And frightn'd, tell
How great our Hero liv'd, how Blest he fell.
Attend ye Heavenly Angels, and relate
Great *William's* glorious Life and happy Fate;
Rehearle, rehearse,
In never dying Verse,
His Immortal Acts from his Cradle to his Hearse.

V.

Listen, O *Belgia*, to my Song,
And eccho to it with your own :
You saw our Ages wondrous Phenix rise
From th' Ashes of his Noble Race,
Hast'ning and mounting up apace,
And gilding all your overclouded Skies.
You saw him rise as Genius of the World,
And round the Globe his Name with *Phebus* hurl'd,
Dispelling Clouds with which his Morning Sky was
(curl'd.

VI.

No sooner happy and auspicious Fate
Put in Great *Nassau's* Hands the Balance of your State,
But Heaven propitious smil'd, and on you did await ;
New * Miracles were wrought : The Sea forgot to flow,
The Frost to freeze, the Winds to blow ;
As if her wonted Laws Nature no more did know.

* A real and true History this relates to. For in the Year 1672. the Sea ebb'd for a whole Day, tho' it should have been a Spring Tide, by which the French and English Fleets were hindred to land. The Ice sunk all on a sudden, and that without any extraordinary thawing Wind : Which obliged the French to retire at Bodagrave.

The *Gallick* Tyrant pale with Dread,
 With *Luxemburg* and *Conde* fled,
 And all his Forces back again to *France*,
 When Tidings came Young *Orange* did advance.

VII.

Awake, *Britannia*, from thy mourning State,
 And join in one his Praise to celebrate,
 Who was our Soul, our Life, our Joy of late.
 Awake *Albania*, Partner in our Woe,
 And let the wide expanded World know,
 How much you did to your Great Sov'reign ow.
 And you *Hibernia* loud his Merits sing,
 Who did both Peace and Safety to you bring,
 Till all your Shores with ours do in sweet Confort
 (ring.

VIII.

Come and unite in one sweet Lofty Strain;
 Distend each Nerve and turgid Vein,
 Till eccho'd back from Earth and Heaven, and all the
 (watry Main.
 Sound forth his Name, who rose like the bright Sun
 Upon our long benighted Horizon ;
 Dispelling frightful Meteors which before had shone.
 When chearful Birds did chant upon the Wing,
 And morning Larks salute the welcom Spring ;
 When even Kites and Crows did smile to see,
 The Weather fair to be ;
 And all but dismal Owls did sing and play,
 And welcom in the Spring and Day.
 Sing, sing your Great Deliverer, whose Voice
 Silenc'd the dreadful Hurrican's loud Noise ;

Who

Who with a Frow did tame.
The raging Billows of thy furrow'd Main,
And with a pow'rful Smile brought back thy Peace
(again.

IX.

Think, how before we had put on
The mourning Veil of killing Grief,
As hopeless of Relief,
Seeing our antient Freedom sunk and gone.
The varnished Pretence of Liberty,
Tho specious to the vulgar Eye,
Prov'd but a Veil transparent then, and far too thin
To hide the Movement and the Spring;
We saw their Weels and all their Motions within:
We saw the Hook thro' all the garnish'd Bait,
But here did seem to lie our Fate,
We knew not how to shun what did for us await.

X.

Remember how our Land then quak'd and fear'd,
How soon by *Orange* our Complaints were heard,
How soon to save our State he generously appear'd.
Think how unmov'd he was when the unstable Main,
Proud of the Glorious Load,
Which on its rough and swelling Surface rode,
Engag'd him in a Fight with Winds and Waves before,
And drove him back again unto the *Belgick* Shore.

XI.

This might have struck the greatest Souls with aw,
To see their Ho;es thus strangely crost,
As a Prefage of their being lost;

But

But our Brave thinking Hero further in it saw :
 He in it saw and understood,
 As a blest Omen for his Good,
 That this would only raise the haughty Pride
 Of the opposing Side,
 As a sure Prelude of their Fall :
 He in it saw th' Divine *Jonathan's* Call.
 The Enemies Pride, *Come o'er to us*, did say ;
 He saw it was God's Call, and did obey.

XII.

His floating Ark he then did fearless enter,
 And who could dread with him to venture,
 In whom th' Protestants Hopes and Prayers all did
 Accordingly think how the Sign was given (center?
 Of Victory from Heaven ;
 The Wind stood East with a propitious Gale,
 Whilst Fishes play'd and Waves did smile to see them
 (sail.

In State they thro the Channel thus did ride,
 Chearing the One, frigtning th' Other Side ;
 Till in glad *Torbays* Bosom they did rest,
 Causing a Day-Spring in the long benighted *West*.
 And when the Sun did in the *West* arise,
 No wonder if we were seiz'd with Surprise.

XIII.

Then *Exeter* threw open every Gate,
 While other Cities with Impatience wait
 For the same happy Destiny and Fate.
 All sought to harbour Him, whose labouring Breast
 Capacious was for all our Hopes to rest ;
 Hell only and its Friends strove to oppose

The

The Light which then arose.
SARUM's wide Plain was chosen for the Fight,
Where all expected to behold the Sight;
But when the Heaven's for one Side gave th' Assent,
We saw no Cause to fear th' Event.

XIV.

Come on Brave Prince; we cry'd, dispel the cloudy
By the Approach of Day and Light; (Night
For lo, thy Sunlike Virtue bright
Diffuseth every where,
And all Hearts are its Medium, free as Air.
Thou need'st not fear that State can thee oppose,
For whose help thou fy seasonably rose:
Thou need'st not fear that Church a Church can be
Who dare oppose their God and Thee:
Thou need'st not fear that Soldiers can pretend
To bear that Name, and not become thy Friend:
When Hearts fly open, all things else do yield;
Th' Inclosures all are broke, and do become one Field.

XV.

Remember then the Day when he to *London* came,
Outshining *Phebus*, and outposting Fame:
How Hurries ceas'd, and Rogues did flie,
As soon as he drew nigh:
How all our Fears and Grief did wing away,
And Joy and Comfort in their room did stay.

XVI.

Let's then immortalize our *David's* Name
To be the Wonder and Discourse of Fame.
And let us join with him our *Michael* sweet and fair,
In

In Beauty Chief, in Virtue Rare,
Adorned with each Lovely Grace,
And all as charming as her Face.

XVII.

But ah, how soon the Lovely Fair was gone!
Leaving her *William* all alone,
His and our doleful State with sighing to bemoan.
Let's then, tho' late, drop now a Funeral Verse,
T' adorn her Tomb, which should have deck'd her
And here until more tuneful Bards I see, {*Herse.*
To warble out a better Elegy,
Accept this plain, but hearty one, from me.

XVIII.

*Let all, dissolv'd in Tears, behold this weeping Stone,
For here three Nations lie entomb'd in one.
Mary ! ah ! slain by Death's untimely Dart,
Elizabeth reviv'd, old Mary's Counterpart.
Great William's virtuous Wife, his Joy and Grief;
The Nation's Bliss, the Protestants Relief;
The Just, Wise, Pious, Comely, Mild, and Chast;
The Sex and Age's Glory here does rest:
I can no more ! — Let others weep the rest.*

XIX.

Let's now return, and think how *William* left the Throne.
His Robes laid by, his Sword girt on,
As often as our Safety call'd him to be gone.
Nor Seas nor Fire he fear'd, but cut thro all
Undaunted, when th' Opprest did for him call:
Tho Showers of Bullets flew around,
And Blood in Channels flow'd along the Ground,
He

He went unmov'd still in his wonted Pace,
Nor e'er saw Fear, but in his Enemies Face.
Nor could he fear when Angels guarded all his Way,
And ev'ry Saint did for his Success pray.

XX.

For why! he his Blest Saviour's Steps did trace,
Designing still the Good of Human Race:
He fought to save Mankind, and break the Chains
Of Cruel and Tyrannick Reigns.
He fought Religion to restore,
Our Laws and Manners to amend.
These with true Liberty were the great End,
Which in his Large and Royal Breast he bore.

XXI.

For these in Arms he bravely did advance.
T' encounter bloody *Rome* and treacherous *France*,
And made them tremble oftener than once.
For while he marched at his Army's Head,
Th' Grand *Lewis*, struck with Dread,
Thought it the safest Course to stay at home,
And pass the time with *Maintenon*;
Till forc'd by Fear at last he did await,
And humbly beg'd a Peace at *William's* Gate.

XXII.

But Oh! what Poet right can tell
His gallant and heroick Deeds,
With a new *Homer* or a *Pindar* needs,
To paint him, when fierce bravo's he did quell,
And by his Hands the Sons of *Anack* fell:
To paint him at *Senefse*, at *Namur*, or the

Boyn
Forcing

Forcing his way were thickest Squadrons stood,
 Cover'd all with Dust and Blood,
 Thro Pikes and Swords, through Smoak and Fire,
 Forcing Armies to retire,
 When ev'n old *Mars* himself was glad with him to join,

XXIII.

O Virtuous *William*! Glory of our Times,
 Sent of past Reigns to expiate the Crimes:
 Thou wast in all things Good and Great;
 State did not honour thee, but thou didst honour State
 In *Rome* hadst thou the Scepter sway'd,
 Ev'n *Brutus* had thy Kingly Power obey'd,
 And *Cato* too aside his Jealousies had laid.
 Had *Dane* or *Norman* thy mild Reign but seen,
 They had thy willing Subjects been,
 And learn'd not to oppose nor to complain.
 But we, alas! did ne'er thee prize aright,
 Till now thou'rt taken from our Sight,
 And join'd thy own *Maria* Bright,
 In th' higher Regions of Eternal Light.

XXIV.

While this I speak, methinks I see
 The *Gallick* Fury, Infamy,
 Laugh at my Hero, and ev'n, O Fame, at thee.
 She casts around her furious Eyes,
 And yelling Cries,
 O *Britons*, where's your *William* now,
 And your *Maria* Fair?
 Where is the glorious Pair,
 Which rul'd you with such pompons Shew?
 They'r dead, they'r dead; while my Grand *Lewis* still

Lives

on the Memory of *K. William.*

17

Lives to destroy the World, and *Hugenot* Blood to spill.
What Hand can now his Thunderbolts divert,
Which his dire Vengeance levels at your Heart?
Prepare, prepare his Servile Chains to wear,
His and *Rome's* havy Yoke to bear,
For now he's gone who taught you not to fear.

XXV.

Hold Infamy ! Our Hero's, not yet wholly gone,
He and his Blest *Maria* lives in one;
Who will yet further shake thy *Gallick* Throne :
Thy *Jabin* and thy *Sifera's* shall fall,
By a Royal *Deborah* and *Jail*.
For *Anna* lives, whose wise and happy Reign
Elizabeth's good Fortune now does claim,
To humble *France*, as she did lower *Spain*.
With her a valiant *Barak* bright doth shine,
Our true *St. George* to break thy *Hydra's* Reign,
And be the Dread of *Tyber* and the *Sein* ;
For he's our Hero now, as she our Heroine.

XXVI.

Mean while boast not of our Great *William's* Fall ;
In vain with *David* thou compar'st thy *Saul*.
Of thy black List place *Lewis* in the Van,
Rank him with *Dioclesian* :
Our *Titus* still more glorious appears,
Whose Life we count by Deeds and not by Years.

XXVII.

Lo! here, to eternize his Name, I place
His Elegy in Lines which claim
To be immortal as their Theme;

B

Lines

Lines which e'en Time it self cannot deface ;
 For Fate and Fame combine them never to erase.
 These, these their Fav'rite's Epitaph indite,
 Which I, as Scribe, at their Command do write.
 An Epitaph which shall preserve his Memory,
 Till Time yield up that Trust to blest Eternity.

XXVIII.

*This Mausoleum Mankind does entomb,
 For what was Great in each does center herin One,
 Who had, from theirs, no sep'rate Interest of his own.
 The War-like David, Solomon the Wise,
 And Good Josiah in his Coffin lies :
 Great Cyrus too, and Alexander Brave,
 With Valiant Cæsar meet in William's Grave ;
 He all their Virtues single did possess,
 Without their Taint of Vice or gaudy Dress :
 Fate could no farther go, nor could Fame here say less.*

The

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The SECOND PART.

XXIX.

I've done. — Hand now the Trumpet round,
That others may Great *William's* Praises sound ;
For Oh! the Subject's endless. — I grow hoarse,
My Spirits fail : My Muse remits her Force.
But what ! Lo ! Fame, with wide expanded Arms,
Calls me to sing again ; she all my Bosom warms,
And I must yield unto the potent Charms.

XXX.

I'm rapt and ravish'd. My Spirit tow'rs aloft ;
Seraphick Heat inspires me with Prophetick Thought.
Where am I ? where ? Awake, or in a Dream ?
Are all Idea's real as they seem ?
What do I see and hear ? the Air is fill'd with Noise,
The Trees consult with tremulous Voice,
The Rivers swell. Old *Ocean* roars.
Clouds weep on Earth their watry Stores.
Rills hiss o'er Rocks, pour'd out from ev'ry Spring.
The Mountains with loud Eccho's ring.
Beasts run amaz'd, and Birds do flutter on the Wing.

XXXI.

What do I see? — Damp Nature in Despair,
 Tearing with her own Hands her lovely Hair:
 She cries, she summons Human Race
 To hast and come apace,
 And join their *Amen* with her loud *Alas*.
 Lo, lo! how quick her Summons they obey,
 And as they come, with briny Teare o'erflow the dis-
 (mal Way.

XXXII.

And first *Britannia* from her lofty Seat,
 Descends and lays her Honours down,
 Regardless even of her Crown,
 And does her Loss in Sighs and Tears repeat.
 She weeps in *William* her now faded Rose,
 That shrinks and does its Colours lose;
 Colours which did by's Rays themselves so fair disclose.

XXXIII.

Albania echoes to her doleful Cry,
 And weeps in an unfeigned Elegy,
 Her own and her dear *William's* Fate and Destiny.
 Her Thistles bristling now arise,
 And piercing deep draw forth both Sighs and Cries,
 While she does sing her Great Deliverer's Obsequies.
 She now her * Antient Motto does disclaim,
 That none can injure her without their Hurt and Pain;

* This alludes to the Emblem of Scotland, viz. the Thistle, and to the Motto of it, Nemo me impune lacesset. And here let it be observ'd that I allude likewise to the Emblems of England, Ireland, and France, when I mention the Rose, Harp, and Flower de Lys, &c.
 Since

Since *William's* Death has made her, not himself, com-
(plain.

XXXIV.

Hibernia next is heard to make Complaint ;
She to her Sorrows gives free Vent,
As if she meant they never should relent :
She now her great Deliverer does admire,
While weeping quenches all her former Fire,
And on the Willows hangs her sad neglected Lyre.

XXXV.

Ev'n *Gallia* weeps Great *Nassau's* Fate,
Seeing her Lillies turned pale and white,
And all her Hopes of Freedom ruin'd quite.
Poor Protestants to Desarts do repair,
And beat their throbbing Breasts in wild Despair ;
Whilst, with pale Cheeks and long dischevel'd Hair,
And swollen Eyes, they frightfully do stare.

XXXVI.

Orange, too weak to speak her killing Grief,
And hopeless now of all Relief,
Can only send some heavy Groans on high,
Expecting the last Exit nigh :
Reserving all her Strength until her Death,
That then she may with her expiring Breath,
Express for her dear Lord the grateful Sense
Of num'rous Favours which he did dispense,
And undivided from him mount to Heaven from hence

XXXV.

But hark ! what hear I from our *Eastern* Shore ?
'Tis *Belgia* surely that so loud does roar :

Is *William*, my dear *William*, then no more?

Shee weeps and cries at the surprizing Sound,
As if her Banks were broke and all her Meadows
Such Spring-Tides swell and rise, (drown'd.
And burst with briny Waves the Sluices of her Eyes,
As if she sinking were, since *Orange* breathless lies.

XXXVIII.

E'en *Flandria* too is heard to make her Moan,
She and her Sister Provinces do groan,
For now all Hopes of Freedom are with *William* gone.
Nay *Spain* her self doth murmur a Complaint,
And what she dare not speak, in Sighs and Groans doth
She, when by *Gallia* vex'd and griev'd, (vent.
Was often by his Conqu'ring Arms reliev'd :
But now she stoops unpity'd to the Yoke,
And trembling does expect the fatal Stroke,
While conscious of her Guilt, she dare not Heaven
(invoke.

XXXIX.

Italia too in him laments her State,
For why? she hop'd before that he was meant by Fate
To give her antient Freedom a new Date ;
She hop'd he'd force the *Gallick* Squadrons home,
Her *Naples* and her *Milan* free
From all Usurpers and their Tyranny,
That all her Cities, and e'en wretched *Rome*,
Might once again be blest with Primitive Purity.

XL.

More loud *Germania* does his Praises sing :
Her Circles all weep the Heroick King.

In

In a melodious Harmony,
 Tho with dejected Heart and Eye ;
 Who underpropt their Empire's sinking State,
 And was their Strength, their Joy, and growing Hope
 (of late.
 With ther loud Song the *Rhine* and *Danube* ring,
 Their murmuring Waves the dismal Tidings bring
 To distant Countries as they flow,
 Who forward hand the gen'ral Wo ;
 While their own Eagles droop and feel the killing Blow.

XLI.

Thro *Greece* and *Turky* fly the frightful News ;
 There Christians weep their Hero dead,
 And find their Hopes do with his Laurels fade.
 The dismal Story *Turkish* Griet renews,
 They cry as loud as they, and Death accuse,
 For snatching hence the Gen'rous Christian King,
 Who e'en to them did Peace and Safety bring ;
 For snatching him e'er they their Debt could pay,
 Or on his Altars thankful Incense lay,
 Who such unbounded Love for Mankind did display.

XLII.

The *Northern* Countries hear the dismal Sound :
Dane, Swede, Russ, Tartar, send the Tydings round.
 The *Pole* and *Swede* suspend a while the War ;
 In this alone they cease to jar :
 Their Tears united in one Channel run,
 While they do weep th' Eclipse of *Europe's* rising Sun

XLIII.

The *Russian* Czar cries louder than the rest,
 He *William* weeps, as of all Kings the best ;

Whom to enjoy and know he travel'd farther *West*,
 Than *Northward* *Sheba's* Queen of old
 To hear and see Wise *Solomon*,
 To know his State, his Temple and his Throne,
 And all that distant Fame so loudly of him told.

XLIV.

Thro all the Globe the dismal Tydings ring,
 That Death has rob'd the World of *Britain's* King.
 All *Asia* and wild *Africa* does mourn,
 And Spices send t' perfume his Sacred Urn.
 From *China* and wide *India* the Cry
 Flies thro' the Seas unto th' *American* Shore,
 That the Great *William* is no more.
America with loud and piercing Cries,
 Awakes and summons all her Colonies
 To join in one to weep the Hero's Obsequies.

XLV.

Th' united Voice of Human Kind
 Diffuseth all around by every Wind,
 Until the way at length to th' Heavens themselves it
 The Planetary Worlds with ours agree, (find.
 Touch'd with an Universal Sympathy,
 As if they wept in ours their own best Hero's Def-
 All, all the Universe is heard to cry, (tiny.
 Join'd with Dame Nature who doth rend the Sky,
 While thus she sings his Funeral Elegy.

XLVI.

" I weep the Hero dead, whose Actions bright
 " Gave a new Lustre to my *Tyran's* Light;
 " Whose glorious Life did my sunk Thoughts inspire
 " With Hopes ev'n equal to my vast Desire,

" I

" I saw him rise with Virtue in his Face,
" Resolv'd to save Mankind from all was base ;
" While Zeal Divine inflam'd his noble Breast,
" To fight and toil to bless the World with Rest.

XLVII.

" I felt th' Effects of all his thoughtful Pains,
" And blest be Heaven, so many still remain.
" To him I ow, that yet in part I'm free,
" And not a Slave, touniversal Tyranny :
" He taught my Flocks with Wolves to live Secure,
" And made those to protect that used to devour.
" The Turtle fear'd not then the Eagle's Claws,
" Nor tim'rous Deer the angry Lion's Paws.

XLVIII.

" He gave me hope that Chaos should no more
" Invade my Plains, at least on *Britain's* Shore,
" But that he should give back all he had stolen before.
" I hop'd by him to see again restor'd
" My Kingdoms to their true and rightful Lord :
" I hop'd by his most happy Reign,
" I should my antient Liberty regain,
" And see my golden Age once more return again,

XLIX.

" But now, alas ! my Hero is no more,
" And I in his my own sad Fate deplore,
" Since there is none that can my sinking State restore.
" Come all ye Poets, who in tuneful Verse
" Are wont to shred your Bays upon a Prince's Herse.
" Come Orators, who know how to declaim
" Upon the noblest Theme,

" And

- “ And how to eternize the most Illustrious Name;
 “ Join all your Pens and Pencils here,
 “ Bring all your Flowers and Colours near,
 “ That *William* may as bright appear
 “ As once he was while he adorn'd this lower Hemis-
 (phere.

L.

- Thus Nature sings——And lo! Mankind,
 Swift as the Morning-ray or swifter Mind,
 Ecchō's the Words again with her own airy Wind.
 “ May *William*'s glorious Name
 “ Shine bright for ever in the Book of Fame,
 “ And may that Pen be curs'd that shall him first defame.
 “ May Infamy for ever be his Fate,
 “ Who, mov'd by Envy or by Hate,
 “ Shall dare his Sacred Ashes to molest,
 “ Or his *Maria*'s, from their peaceful Rest.

LI.

- “ May never-fading Greens with fragrant Flowers,
 “ Compose, where they do lie, perpetual Bowers:
 “ May Trees, which weep the *Aromatick* Gum,
 “ With sweetest spicy Shrubs still shade their Tomb.
 “ There let the widow'd Doves in cooing Moan,
 “ And dying Swans their final Exit groan:
 “ Let Nightingals their Death in Shades deplore,
 “ And mimick Eccho all their Notes restore.

LII.

- But what! --- Behold a strong and heav'nly Light
 Drives back my growing Grief, and strikes with Joy my
 Lo, lo! I find it doth all Scales dispel, (Sight
 Scales

Scales which do hinder Spirits to be visible.

For now I see the Angels come,

Bright and shining as the Sun.

Lo ! whole Troops I do espy

Gliding thro the smiling Sky ;

Their Length from Heaven to Earth doth reach,

And yet an Army each :

Robes of purest Light they wear,

Fair starry Crowns upon their Heads appear,

And golden Scepters in their Hands they bear.

LIII.

Lo ! at their Head a flaming Spirit flies,

And cuts his way swift thro the wond'ring Skies,

Like bright transparent Amber he appears,

Outshining all the Planets in their Spheres :

An Azure Garment to his Feet doth flow,

Where heav'nly Gems make a most sparkling Show.

While gentle Zephires fan it to and fro.

His Face outshineth *Phebus* in his Noon,

Which now turns pale, as is the various Moon.

But lo ! his Rays, too strong for Human Sight,

Do inward all retire,

And only leave behind a gentle lambent Fire,

Not dazling strong but clear and bright.

Let's view him then ; for while he draweth nigh,

All Griefs and Fears take wing and flie,

All Nature smiles and sings which did so lately cry.

LIV.

What do I see ? 'Tis *Nassau* sure I spy ;

'Tis he, ev'n he that cuts the yielding Sky.

Am I awake ? or have sweet Dreams conspir'd

To

To cheat me with an Image so desir'd?
 No; 'tis himself, I know his Royal Mien,
 His charming Looks and Countenance serene.
 But Oh; how glorious! What Seraphick Grace,
 Ineffable, shines on his blooming Face!
 How radiant his Eyes! what heavenly White
 With Red Angelick on his Cheeks unite!

LV.

But silence! lo, his lovely Lips do move,
 He beckons to be heard, while he inspireth Love.
 'Lay by your Grievs and Fears, my kind Allies,
 'Wipe off all Tears from your now swollen Eyes:
 'And you my Subjects dear,
 'The Objects of my constant Love and Care,
 'Consider what I say with an obedient Ear.

LVI.

'I've reach'd the blissful Mansions above,
 'Where Joy Eternal dwells with universal Love.
 'There with bright Saints and Cherubs circl'd round,
 'Your and my dear *Maria* soon I found:
 'With Joy alternate we each other saw,
 'And heav'nly Pleasures to our Minds gave Law;
 'But over these I must to you a Curtain draw.

LVII.

'Scarcely had I arriv'd, when the Almighty God
 'Commanded my Attendance with an awful Nod;
 'I winged forward till I reach'd the Throne,
 'Where in Eternal dazzling Glory shone.
 'The Great and Infinite Three--One.
 'There in the Glass of my Dear Saviour's Face,
 'Which

- ' Which Beauties, far too high for Thought, do grace,
- ' I saw the perfect Being shine,
- ' His Nature and his Attributes Divine.
- ' Which no Conceptions ever can define.

LVIII.

- ' There, prostrate I with Love and Fear, ador'd
- ' My great Creator and my dearest Lord.
- ' When lo, I heard a sweet and tuneful Sound,
- ' Which spread it self th' Heav'ns all around ;
- ' While Angels ceas'd to sing, wrapt up in Joy profound.
- ' Welcome, thrice welcome, said the Voice Divine,
- ' I was your Care below, now you are mine,
- ' Receive from me this Heav'nly Crown,
- ' With constant Fame and true Renown.
- ' Receive it as the Pledg of endless Bliss,
- ' Which you and your *Maria* shall possess.
- ' No Cares shall more your thoughtful Spirit vex ;
- ' No Plots your happy Reign perplex ;
- ' No Malice shall detract from your just Fame,
- ' Nor Calumnies attack your glorious Name.

LIX.

- ' But one thing I of you require,
- ' That unto Earth you do a while retire,
- ' Before you fully join with the Seraphic Quire.
- ' Inspire some Bard, as I shall you,
- ' To tell your former Friends what I allow
- ' They should not only know, but likewise do.

LX.

' Tell them to follow what you have begun,
 ' As the blest Method Misery to shun.
 ' Assure them that their Rights I will defend,
 ' While they pursue your brave and gen'rous End.
 ' If Mankind's Safety be their gen'ral Aim,
 ' You and my Armies still shall fight for them.
 ' Th' insulting Foe shall then before them fall,
 ' Whose fordid Actions loud for Vengeance call.
 ' You then shall still confound the Gallick State,
 ' As Guardian Angel of your Country's Fate.
 ' But if they slight my Laws and this Advice,
 ' And tamely yield themselves to Vice,
 ' I'll still support their Foes their Follies to chastise.

LXI.

He spake the Words, — But ah ! he's gone,
 And left us helpless here alone,
 Our widow'd State in Tears for to bemoan.
 In vain I gaze upon the empty Sky,
 In vain I do attempt to mount on high,
 As if I meant with him aloft to soar and fly.
 I'm forc'd to think, I'm still in this low State:
 Which I compare with his more happy Fate,
 And finish here my Song, while thus I meditate.

LXII.

" Oh ! Happy Souls, who thus have got above,
 ' And view the Wonders of unfathom'd Love.
 ' You taste and know what through Faith's Prospect we
 ' Strive, tho' alas ! but faintly, here to see.
 ' We suck at Promise-Conduit-Pipes, while you
 ' Bathe

‘ Bathe in the Fountain, and your Joys renew.
‘ We prize one Glance of God’s Majestick Face,
‘ Which you do see, and seeing do embrace.
‘ We in the Desert dry for Waters pray,
‘ Whilst you on Life’s fair Rivers Side all day,
‘ Like painted Flowers do grow that sweetly smell,
‘ Or like tall vernant Trees that do excel.
‘ Faith hath in you resign’d its place to Sight,
‘ Hope to Fruition yielded up its Right.
‘ Desires have to Delights given up their Place,
‘ And Prayers in Praises ended with your Race;
‘ While we do cry, and pray, and fight, and toil,
‘ In cultivating a poor barren Soil.

LXIII.

‘ Since it is so, and all my Friends are thither gone,
‘ And *Orange* too, who late so brightly shone;
‘ Teach me, my God, to live and act for thee,
‘ And scorn this World’s gilded Pageantry:
‘ Its nick-nam’d Glory, Riches, Beauty, Strife,
‘ That fill the airy Scenes of humane Life.
‘ Teach me aright to fix my Soul and rest,
‘ Where Fears and Sorrows shall no more molest
‘ My sure-built Hope, my Confidence and Joy,
‘ But where Thee and my self I may enjoy.
‘ Give me a Knowledge clear, a Judgment sound,
‘ A regular Will, with a good Conscience crown’d.
‘ That no Ambition may my Fancy cheat
‘ With any Wish so poor as to be great:
‘ But that I may with a well-fram’d Desire,
‘ Grasp the true Wealth to which I do aspire,
‘ And with a gen’rous Mind thus soar above
‘ The World, its Joys and Grievs, its Hate and Love.

LXIV.

LXIV.

' Thus blest, I'll, Lord, with thee and for thee spend
 ' The Time thou lendst, and so shall homeward tend.
 ' And when Death comes the Vital Knot t' unbind,
 ' I'll feel no ghasty Tremblings in my Mind;
 ' But, with a smiling Look, and chearfully,
 ' Call for him, all my Fetters to untie,
 ' That dying thus, I may to th' Heavenly Mansions fly.



GULI-

GULIELMO

Magno,

Anglico, Scotico, Gallico, Hibernico,
Belgico, Germanico, Nassovico, Arusiaco.

Fidei & veræ Religionis Christianæ
Defensori.

Libertatis Conscientiæ & Humanæ Naturæ
Assertori.

Legumque Bonarum
Vindicti.

In Consilio Sagaci.

In Dicendo Cauto.

In Agendo Arci & Indefesso.

In Promissis Constanti.

Propositi Tenaci.

In Judicio Æquo.

Regum Optimo, Clementissimo, Augustissimo.

Patri Patriæ

Generisque Humanæ Deliciis.

Sine Superbia Magno.

Sine Ostentatione Bono.

Sine Superstitione Pio.

C

HEROI

HEROI

Inter Arma & Fulmina Imperterrito.

Utriusque Fortunæ Victori.

Mavortis Filio.

Patri Castorum.

Quatuor Marium & ipsius Oceani Domino.

Belgiæ Gubernatori, Statori.

Britanniæ Salvatori, Defensori.

Hiberniæ Victori, Restitutori.

Nutantis Hispaniæ Tutamini.

Labantis Romani Imperii Stabilimini

Grassantis Galliæ Repulsi.

Monetæ, universim depravatæ, ad Valorem

Statumque pristinum, Tempore difficillimo,

Immani Ausu, Reductori.

Artium, Negotii, Mercaturæ Fautori, Patrono.

Copiarum Omnium

FOEDERATARUM

terræ marique

IMPERATORI.



Vera

Veræ Virtutis Exemplari.

Bonorum Præsidio.

Oppressorum Solamini.

Malorum Terrori,

Tyrannidis Jurato Hosti.

Tyrannorum Debellatori, Triumphatori.

Oppressæ Europæ Liberatori,

Pacisque ejusdem Arbitro.

Denique,

Humani Generis

Restitutori,

PIO, FÆLICI.

E T

M A R I Æ,

Reginæ,

Optimæ, Amantissimæ, Dilectissimæ,

Forma præstanti sui Seculi Estheræ,

Pietate erga Deum Antiquæ Mariæ,

Erga Maritum Saræ,

Erga Familiam Martha,

Erga Populum Deborah;

Sapientia, Justitia, Castitate, Comitatus, Modestia,

Etiam omnibus Matronis Decantatissimis,

Comparandæ, Æquiparandæ, Anteponendæ.

Piorum Solamini.

Egentium Levamini.

Futuri Sæculi Desiderio.

Amicis Fideli, Munificenti.

Erga Inimicos Patienti, Mitericordi.

Sui Sexus, Gentis, Ætatis,

Gloriæ prorsus Admirabili.

Omnibus denique Hominibus

Exemplari

Non Fucato.

OPTI-

OPTIMIS PRINCIPIBUS

Carmina hæc Exequialia
Jubente Fama,
Dictante Obsequio,
Incitante Gratitude,
Approbante toto Genere Humano.
Fremente licet Invidia,
Extravit, Cecinit, Posuit,
Licet non pro Meritis,
Nec etiam pro Votis suis,
Tamen ut potuit
Humillimus quondam & Observantissimus
Subditus,

ROBERTUS FLAMINIUS.

FINIS.

Other Books Publish'd by the
same Author, viz.

I. A Large Paraphrase with Annotations, on the Song of Solomon; together with other Poems, Divine and Moral, being *Miscellanies* and *Pindaric's*.

II. A Funeral Sermon on Mrs. Soame.

III. *Theocracy*, or the Divine Government of Nations, being a Sermon before the Societies for Reformation of Manners.

IV. *The Rod or the Sword*, the Present Dilemma of these Nations, &c.

V. Discourses upon several Subjects. The 1st. containing, besides other Things, A new Account of the Rise and Fall of the Papacy. The 2^d. upon God's dwelling with Men on the Earth. The 3^d. Concerning the Ministerial Work. The 4th. Being a short Account of Religion, as it Centers in Jesus Christ.





